

HALLELV-IAH:

Praise ye the Lord,

2.

FOR ^{Kilby 1A}
THE FURTHER ^KENHANCING
Of a laden Conscience:

By his grace in Iesus Christ
vouchsafed vnto the worst
sinner of all the world.

Come, and beare all yee that feare God,
and I will tell you what hee hath done
for my soule.

O magnifie his Name with me, and let vs
exalt his Name together.



L O N D O N,
Printed by H. L. for I. Boler. 1620.

HALL & CO. 17, N. 1.

Prayer for the Lord,

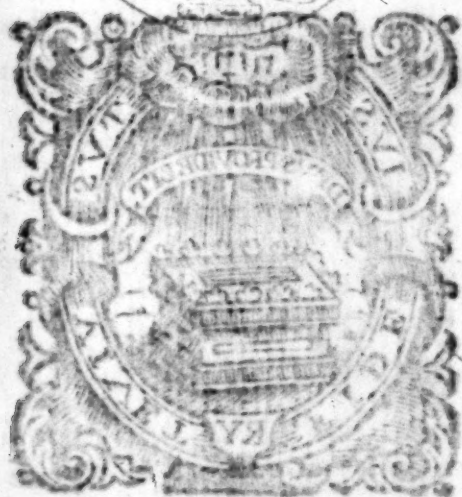
FOR

THE FURTHERANCE

Of a laden Conscience:

By his grace in Jesus Christ
vouchsafed unto the world
Sinner of all the world.

Come, and receive all ye that fear God,
and I will tell you what has been done
for my soul.
O merciful God, I thank thee
and let us



LONDON,

Printed by H. A. for A. B. 1860.

THE DEDICATION.

To the right high and

mightie Prince, and most va-
liant Conquerour, I E S V S

Christ, God and man cru-
cified.

My most gracious good Lord;
Saviour, and Master,

THou art gone up on high, thou hast
led captivitie captive, thou hast re-
ceived gifts for men; yea for the rebelli-
ous also, that the Lord God might dwell
among them.

I will praise thee, O Lord my God,
with all my heart, and will glorifie thy
name for evermore.

For great is thy mercie towards mee,
and thou hast deliuered my soule from the
lowest hell.

Let the speaking of my mouth, the wri-
ting of my hand, and the thinking of my
heart, be pleasing in thy sight, O Lord my
strength and my redeemer. Amen. Amen.

**TO THOSE LEARNED MEN WHICH IN
CAMBRIDGE HAUE AUTHORITIE TO
IUDGE OF BOOKS BEFORE THEY
BE THERE IMPRINTED.**

R Euerend Masters, my due ric premi-
sed, I humbly pray you to giue way
vnto the glorifying of the grace of God
in Iesus Christ, as you will answer vnto
his glorious maiestie, when he shall call
you to giue account of that your office.
Thus beseeching God to blesse you, and
that noble Nurserie of Christianitie, with
all abundance of knowledge, & holinesse,
& rest.

As your correction in

the Lord Iesus,

RICHARD KILBY,



THE
UNBURTHE-
ning of a loaden
Conscience.

V Hosoever you are that shall purpose to read or heare any part of this booke, I beseech you that of your charitie you will grant vnto me these two requests:

First, to beleeue that I in making, and putting forth this booke, intended the glorie of my Saviour, the good of Christened people, and the hurt of no creature.

Secondly, to shew such fauour, compassion, & patience towards me,

2 *The unburthening of*
as you your selfe towards your selfe
expect from the Lord Iesus.

Now I beginne.

IT pleased the good Lord God to
unburthen my conscience by
repentance, and beliefe in Iesus
Christ, whereunto with very much
adoe I was brought by the know-
ledge of Gods word, and the confi-
deration of mine owne very mise-
rable and most dangerous state.

Among those parts of the holy Bi-
ble, which God made me in some
measure to vnderstand, I had speciall
vse of his tenne Commandements,
and therewith also of the first verse
of the 30. chapter of *Exodus*, as here
it followeth.

And, &c. This first word hath
respect vnto some things mentioned
in the chapter next before, specially
the Lords comming down from hea-
uen vnto the top of mount *Sinai* in
fire, and the comming of the *Israe-*
lites out of their campe, beeing
brought forth by *Moses*, to meete
with

with God. Touching the comming forth of the people, I finde that they were first prepared by cleansing themselves, and washing their clothes; secondly, limited, that they should not come too neere vnto the hill; thirdly, presented and set before the face of God by *Moses*.

Hereby I learne, that whensoever I am to reade or heare Gods word, to pray, or to sing vnto him, I must first prepare my selfe, by putting away all euill thoughts, and naughtie affections; secondly, I must be verie humble, auoiding all presumption: thirdly, I must present my selfe before the maiestie of God, in the name of Iesus Christ, euen as if hee tooke me by the hand, and brought me into the presence of his Father. The neglecting of these three necessarie points, I know by mine owne experience, is very dangerous: for the doing of holy seruice with an vnreuerent heart, is a ready way to make a partie most vncapable of Gods grace; because the custome of
abusing

4 *The unburthening of*
abusing the meanes of saluation, doth
not onely prouoke the Lord vnto
great indignation, but also harde-
neth the heart, and bringeth it to
that passe, that without some extra-
ordinary meanes, it cannot be ef-
fectually wrought vpon.

And God, &c.] God is the first
beginning, as of all good, so specially
of religion: therefore hee that will
be religious, must first and foremost,
stedfastly belecue that *there is a God,*
Heb. 11. 6.

And God spake, &c.] The second
ground, or beginning of religion, is
the word, and speech of God, which
holy men by his direction and ap-
pointment, did write in the bookes
of the old and new Testament.

It is a speciall fauour of God to
make his word knowne vnto anie
man, woman, or childe; because the
propertie of it is to make vs wise, and
holy, fit for euerlasting blisse in hea-
uen, *2. Tim. 3, 15, 16.*

Whereas our Sauour Christ made
his Apostles Ministers of his word,
and

and gave them commission to ordain others, and those also to ordaine others from time to time, vntill the worlds end, is a questio how the Ministers of the now publikely allowed Church of England, can prooue their calling from Christ by the Apostles, &c. seeing that the now Church of Rome, is betweene them and the Apostles time? I will briefly declare my settled beleefe in this point by way of comparison.

A certaine noble man did by his will appoint, that a great part of his goods should bee employed to such, and such good vses, so and so vntill the worlds end: for the performance of this, he did chuse certaine feoffers of trust, giuing order that they should choose others, and those others from age to age. The first feoffers had in their time, very much adooe to keepe the noble mans will from beeing wronged. Manie hundred yeares after that, it came to passe that some being orderly chosen feoffers, were fully perswaded that

6 *The unburthening of*
in many things the will was wronged. Hereupon they claimed reformation, but others resisted them, yea, and pursued them to the death, killing diuers of them. Those which escaped the hands of the aduersaries, continued their claime of reformation, & made choise of others to succede them in their office.

These bee the Ministers of the Church of England. If an honest man were asked what is in this case to be done? he would say, the written will is to be stood ypon, and to be made knowne.

The Bible is that will: which the Roman, seoffers haue no minde to make knowne, nor can endure the publishing thereof in vulgar languages, that all people might heare it read in their Churches; alledging this reason, that as they iudge, if common people had Gods word in their owne tongue, they would rather take hurt, than good by it. To my silly vnderstanding, this is a very strange reason. Of all other bookes

A loaden Conscience.

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is Gods booke so dangerous? Then why did the Lord giue his word, the old Testament, vnto his beloued nation the Israelites, in their owne tongue? yea, and lay such charge vpon them to read it, and to heare it? What was the reason that when a woman said vnto Christ, *Blessed is the wombe that bare thee, and the pappes which thou hast sucked,* Luke 11.27. I say, what was the reason that our Lord made her this answer; *vers. 28. Yea rather blessed are they that heare the word of God and keepe it?* I say againe, why did he say so, if it be better for people not to heare, than to heare Gods word?

By the way, be it remembred, that the Sonne of God saith, *It is a blessednesse to heare Gods word,* and the Pope who taketh vpon him to be the Deputie of the Sonne of God, he saith, *it is not a blessednesse,* he forbiddeth it. If anie vnderstanding conscionable Romane catholike were betweene God, and his owne soule, to tell what he thinketh to be the main cause,

The unburthening of
 cause, why, the Pope doth not allow
 Gods word to be commonly bought
 and sold in Italie, Spaine, &c. and so
 to be read in Churches: my consci-
 ence giueth me, that he would say
 thus; It is very likely, that thereby
 many would be drawne from his o-
 bedience, and many things which
 are now in request among the peo-
 ple, should then be despised. As surely
 as the Lord God liueth, I take this to
 be the maine cause. A great num-
 ber of things in that religion could
 by no meanes stand, if the booke of
 God were commonly to be had in
 the peoples owne language. There-
 fore they are not suffered to heare
 God speake.

I appeale to the conscience of e-
 uery man, whether it be likely that
 those things which are of God, shall
 be put out of request by the word of
 God? It is not likely, it is quite con-
 trarie.

I doe most humbly intreat all
 English men and woman, I intreat
 them in the sight of our Lord Iesus
 Christ,

a loaden Conscience.

Christ, that they will forbear to be-
leeue the Romane religion, vntill it
haue Gods word, & church service
read, & said in peoples owne langua-
ges. When you come to publike ser-
uice, call it *masse*, or what you wil, are
you not of the company that there
ought to ioin in praier vnto God? Why
then is not your praier in your owne
tongue? why is it in Latine? Let anie
man answer, as I aske the question,
in the feare of God: what reason is
there that people should pray, or
ioine with any, praying in a language
which they vnderstand not? Is it
not to bee feared, that Sathan the
Prince of darknesse hath a strong
hand in this, to keepe poore people
in blindness, and ignorance?

I haue vpon my conscience, and
in charitie, without anie thought of
personall reproach vnto any one,
made bold to say thus much. If any
in zeale of that religion haue a mind
to say so much, yea tenne times so
much to mee, let him speake in the
feare of God, and in charitie, and

spare not. Or if he list to flie vpon me
with words of choller, I will ioint
with him, to say much more against
my selfe than he can, and yet leaue
him to iudge himselfe without me.

When I am minded to read any
part of Gods Booke, I must kneele
downe before the face of God, and
pray thus;

O most gracious and mercifull
Lord God, thou hast of thy great
goodnesse vouchsafed to giue vnto
me thine holy Bible, which is able to
make me wise vnto saluation: I doe
humbly thanke thee for it, and hearti-
ly I beseech thy blessed Maiesty to
giue me the grace, that I may fer-
uently read it, rightly vnderstand it,
and diligently marke it, thorough
Iesus Christ thine onely Sonne, my
Lord and Saniour. Amen.

Besides the meanes and helpes to
vnderstand the Scriptures, as the
proportion of Religion contained
in the creede, and commandements,
the circumstances of each severall
place, and the comparing of one place
with

a laden Conscience. ¶

with other places, reading of expositions, and hearing other mens iudgements; our Saviour giueth a very notable direction for the attainment of speciall aid from the Spirit of God, and it is a ready way for a man to come to the knowledge of the truth touching any necessarie point in controuersie. And this it is, To the Iewes doubting whether Christs doctrine were of God, yea or no: hee said, *If any man will doe the will of God, he shall know of the doctrine whether it be of God, or whether I speake of my selfe,* Iohn 7. 17. The conscientiable practice of those dueties which are very plainly set downe in Gods word, will (in, and through Iesus Christ) be a meane to procure vnto vs a gracious, and comfortable enlightning of our mindes, to understand the minde and meaning of God in his word daily more and more: for the secret of the Lord is with them that feare him, and hee will shew them his cōsement, Psal. 25. 14. If I come to a place of Scripture hard to be vn-

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derstood, I will marke it, and so stay
my selfe, in hope of grace from God
at his good pleasure.

Reading any place of Scripture
serie leasurely, and heedfully, I must
endeauour to take speciall know-
ledge of some principall notable
points, and then commend them to
the blessing of God, thus;

O most mightie and mercifull
Lord God, I doe most humbly, and
heartily thanke thee, for that thou
hast made me in reading this part of
thy Bible, to vnderstand, and marke
this and this, &c. I beseech thee,
that if I haue mistaken anie thing,
I may haue grace to see mine errour,
and to leaue it: I beseech thee, that
those things which I haue rightly
vnderstood, I may well remember,
and as neede shall require, profitably
use, to thy good pleasure, and glory
in benefiting my selfe and others,
through Iesus Christ thine onely
Sonne, my Lord and Sauieur; To
whom with thee O Father, and with
the holy Ghost, three persons, and
one

a loaden Conscience. 13

one only good Lord God be all praise,
honour, and glorie, for euermore.
Amen.

Thus much of Gods word.

*And God spake all these words, say-
ing.*] He that made one commande-
ment, made all the rest; therefore I
must not presume to breake any one
of them: but, if I will not bee con-
founded, I must vprightly intently
and carefully endeavour to bee obe-
dient vnto all the commandements
of God, *Psal. 119. 6.*

Exod. 30. 2. I am yhe Lord, &c.]
This word *Lord*, in the Jewes lan-
guage is called *Iehonah*, and signifieth
such a one as is of himselfe, and gi-
ueth being vnto all things else, especi-
ally vnto his owne promises, which
hee most faithfully, and powerfully
performeth in due time.

This wonderful Lord is through-
ly knowne of none but himselfe,
yet vnder his gracious correction, I
doe thus conceiue of him: The Lord
Iehouah is a spirit, single, diuine,
vameasurable, mightie, wise, holy,
blessed,

14 The unburlthening of
blessed and glorious.

God is a spirit, Iohn. 4. 24. A spirit
hath not flesh and bones, Luke 24. 39.
Then, how is man said to bee like
vnto God? In the nature and pro-
perties of the soule. Why doth the
Bible sometimes speake of God, as if
he had eyes, eares, hands? &c. It
speaketh according to our capacity,
because God would haue vs to be
plainely, and fully perswaded, that he
hath sight, hearing, knowledge, pow-
er, &c.

[God is a single spirit, farre excel-
ling the singlenesse of any Angel: for
an Angell, as also the soule of man or
woman, hath three wants of perfect
singlenesse. First, in euery Angell
there is a being, for it is a certaine
seuerall thing. There is also in the
same Angell a possibility to be chan-
ged into some other thing, yea into
nothing: because the Angell is vn-
der God, and God can doe vnto it
whatsoever he will; but there is no
possibilitie of change in God; because
he is vnder none.

bohold

Secondly,

Secondly, euery Angell is that which it is in seuerall, and thereby he differeth, and is knowne from all other Angels: and yet the same kind of nature whereby he is that which he is, is also in other Angels. But the nature of God, whereby hee is that which he is, is wholly, and onely in himselfe, and therefore it is altogether one, and the same with that which hee is.

Thirdly, in an Angel vnto his spirituall nature, diuers things are added and ioined, which may also bee taken or put away, as wisdom, holinesse, power, &c. But all perfections are in God, as in the fountaine, and though they seeme diuerse vnto vs, yea, some appeare to bee quite contrary one to the other, as most seuerer iustice, and most pitifull mercie, yet all these things in God are but onely one thing, and that is his most singlenature, essence, and being.

The truth of this, we may in some sort perceiue by the shining sun: for

16. *The unburning of*
it appeareth vnto our eyes, to be a
verie single, pure thing; all that wee
can see in it, is nothing else but light,
most exceeding pure, cleare, and
piercing light: yet many sundry ver-
tues are in this light; It shineth, it
heateth, it quickneth man, beast,
foule, fish, fruit; yea, it seemeth to
worke contraries, as softning waxe,
hardning clay. These, and many o-
ther things, worketh the single light
of the shining sunne. Much more
excellent is the God that made the
sunne. In his most single nature is
all vertue, abilitie, and efficacy. His
name be blessed. Amen.

God is a durable spirit, not onely
without ending; for so hath he made
Angels, and soules; yea and so hee
will make the bodies of men, women,
and children, to bee after the resur-
rection; but also the Lord God is
without beginning. Therefore Da-
uid saith vnto him, *Psal. 92. From
everlasting to everlasting, thou art
God.*

God is vnmeasurable, that is, of
such

such an exceeding infinitenesse, that
 hee filleth, yea, and surpasseth the
 whole compasse of heauen and earth,
Ier. 23. 24. 1. 2. King. 8. 27. Yet not so,
 that one part of him is one where,
 and another els where; but God is
 wholly in all the whole world, and
 wholly in euey part and plade of the
 world. Then why is it said, that God is
 in heauen? and why are weo willed
 to lift vp our hearts towards heauen,
 when we pray vnto him? Because
 his pleasure is to manifest himselfe
 in glory chiefly in heauen, and from
 heauen. Why doth the Bible say,
 that God is with good folke, and
 not with bad? because hee doth gra-
 ciously acquaint himselfe with those
 that serue him; but he will not be
 knowne that hee is in the compa-
 ny of naughtie people, because hee
 hateth their behauiour. Yet he is
 where they are, and heedfully mar-
 keth all that they thinke, say, or doe;
 purposing to call them to an ac-
 count, and to giue iudgement vpon
 them,

18 *The unbarthening of*
them, according to the practise of
their lives.

God is mightie, most mightie, al-
mightie. He is well able to doe any
worke of power, either by himselfe
without meanes, as hee made the
world, or by meanes, as he drowned
the world with water. Sometime
his pleasure is to worke by meanes,
but about the nature, and power of
the meanes, as when hee cleansed a
man from the leprosie by the water
of the river Iordan. Sometime hee
stoppeth the power of the means, as
when three of his seruants were by a
tyrant cast into a most hot burning
fiery furnace; for he took such order,
that the extreame burning heate had
no power vpon them, though it mi-
chiened those that put them into the
furnace, Dan. 3.

God can work in what measure of
power he will. The least measure of
his power, is stronger than all the
power of man, 1 Cor. 1.25. He is a-
ble to make the least bit of bread, to
giue so much nourishment as a whole
loafe.

loafe. It pleaseth him sometime to worke more by one man, than by another; yea more by some one than by many other, *1. Cor. 15. 10.* The power of God is endlesse, limited onely by his owne will: for whatsoever his pleasure is to doe, that hee doth, *Psal. 135. 6.* This the poore leproous man beleeued, when hee said vnto the Sonne of God, *Matth. 8. 2.* Lord, if thou wilt thou canst make mee cleane: whereunto he graciously answered, saying, *I will, bee thou cleane:* and presently the Lord touching him with his hand, the foule disease was cleane gone.

God is wise: he only is wise, *Rom 16. 27.* The wisdom of Angels and men is his gift. It is he that giueth wisdom to the wise, and knowledge vnto them that know vnderstanding, *Dan. 2. 21.* There is no number of his vnderstanding, it is endlesse, *Psal 147. 5.* From the beginning of the world hee foreknew all things which should come to passe, euen vntill the end, &c. *Act. 15. 18.*

He..

20 *The unburthening of*

Hee knew what was the very best way to be taken in making, continuing, altering doing, or suffering any thing, *Psalm. 104. 24.* Though he may doe what he will, because hee is the most high Soueraigne Lord of all things, yet he doth nothing, he suffereth nothing, without most excellent good reason: and yet I must not thereupon presume to sinne: for as he hath reason to suffer a man to sin, so hee hath reason moouing him to punish the partie that sinneth; yea, such reason, that S. Peter saith, *the righteous be scarcely saved. 1. Pet. 4. 18.* God will beate sinne out of them before they die.

God is holy, most holy, altogether holy, pure, cleane, and free from any staine of euill: *Hee cannot be tempted with euil. 1. Jam. 1. 13.* Then how came it to passe that so many Angels sinned, and turned to bee deuils? Also how came man to be a sinner? God made the Angels, and the first man, and woman very holy, & wel able to haue kept themselues so, if they would,
Yea,

Yea, but why did he suffer them to sinne, seeing that sinne is most contrarie to his holy nature? Because he thereupon took occasion to shew his dreadfull iustice in punishing some, and the most wonderfull ioining of mercy and iustice in saving others.

The iustice of God requirerh that euery Angel, man, woman, and child bee tried and iudged by that which is in them, whether it be righteousness or sinne; the righteous to be saved, and the sinners damned. So he condemned all the sinning Angels; and so he will condemne a great many of Adams children. He might haue cast them all away, because they are a guiltie corrupted broode, not onely children of a traytor, but also traitorously inclined,

Rom. 2, 11.

The ioining of Gods mercy and iustice together, is thus; First, it pleased him to be merciful ynto such, and such, *Amos 3, 3, 4, 5.* Secondly, he appointed that they ynto whom he purposed to shew mercy, should bee
 giued
 ioined.

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guilty

ioined.

22 *The unburthening of*
joined by the holy Ghost vnto his
onely Sonne, who for that purpose
was at such a time to take vnto him
a body, and a soule, and so being both
God and man, after a most holy and
guiltlesse life, to suffer a most cruell
death, to purchase for them the for-
giuenesse of sinnes, and cleanse-
ment from their wicked inclination,
Tit. 2. 14.

God is blessed, fully blessed, ex-
ceedingly blessed. Hee that is fully
blessed, hath freedom from all man-
ner of things which may giue him a-
ny discontent: and not onely so, but
also wanteth nothing that may con-
tent or delight him. Such is the bless-
ednesse of Gods chosen seruants, not
in this world, but in heaven: for the
Bible saith, they are blessed which
die in the faith, and fauour of the
Lord, that so they may rest from
their labours, and their workes fol-
low them, *Rev. 14. 13.* Their resting
from labours, is their freedom from
all causes of discontent; their workes
following them, is the crowne of e-
uerlasting

uerlasting contentment, giuen vnto them in regard of their works, and farre surpassing all possible merit in them. This blessednesse God giueth vnto his Saints. The blessednesse which he hath in himselfe differeth from this, not onely as the cause from the effect, but also in two other speciall points. First, God hath his blisse of himselfe, and therefore it is said of him, that he only hath immortalitye, that is, absolute, and necessarie freedom from death, 1. Tim. 6. 16. Also of him it is said, that he hath the well of life, Psal. 36. 9. that is to say, he is the very first cause of life, and of all perfection. Secondly, the blessednesse of God is beyond all measure, most exceedingly exceeding. For as his vnderstanding is infinite, that is, endlesse, so are all his perfections. If God be most exceedingly blessed, why doe wee oftentimes say, Blessed be God, as though we wished blessednesse vnto him? Wee doe praise and magnifie his blessednesse in

24 *The unburthening of*

in minde, and in word, by acknowledging and publishing the same; yea and the partie that heartily loveth God, is so full of good will towards him, that hee cannot but wish, that if it were possible, God might bee a thousand thousand times more happy and blessed than he is. And such is the most honourable, and gracious kindness of God, that hee taketh this wish in very good part: So the great men of this world accept the good will of their poore friends.

God is glorious. Glory is properly the goodly shew, seeming, sight, or appearance of any thing. It also many times signifieth the famous report of some notable goodnesse. In both these meanings, glorie is a title most proper unto God. Touching goodly shew, the glorie of God appeareth two wayes, in himselfe, and in his workes. In God himselfe, there is such a shining excellent maiesty, that the very Angels are not able to endure the full appearance thereof: as we may perceive by the vision of the

Prophet.

Prophet Esay, who did see certaine
verie glorious Angels before the
face of God covering their faces,
Esa. 6.2.

In all, and euery of Gods workes
appeareth a shew of some one or
more of his excellent properties, as
of wisdom, power, iustice, mercie,
&c. *Esa. 6.3.* *The whole earth is full of
his glorie.* Therefore S. Paul saith, the
very heathen people knew God by
his workes, because his eternall pow-
er, and diuine properties doe in his
works by the creation of the world,
euidently appeare, *Rom. 1.20.*

Hee whose port is truely glorious,
is worthie of a glorious report; and
that principally is our Lord God, of
whose most stately port, and royall
behaviour there is a notable report,
Psal. 104.1. *Blesse the Lord, O my soule:
O Lord my God, thou art very great,
thou art clothed with honour and ma-
iesty, &c.*

God appearing in his workes so
gloriously, our dutie is to take know-
ledge of his glorie, and to doe what

wcc

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we can to make the same knowne
vnto others. One great cause of un-
deuotion, and coldnesse in religion,
is the not considering of Gods
workes, specially that most admire-
ble worke of redemption, manife-
sted in the Gospell: Psalm 107. 43.
Whosoever is wise, and will marke these
things, euen they shall vnderstand the lo-
ving kindnesse of the Lord. 2. Cor. 3. 18.
But we all with open face beholding as in
a glasse the glory of the Lord, are chan-
ged into the same likenesse, from glory to
glorie, euen as by the spirit of the Lord.
2. Cor. 4. 6. For God who commanded
the light to shine out of darkenesse, hath
shined in our hearts, to giue the light of
the knowledge of the glory of God in the
face of Iesus Christ.

How shall we make the glory of
God knowne vnto others? two
wayes: First, by the holinesse of our
life, that so others might see the glo-
rious working of Gods grace in vs,
Mat. 5. 16. Secondly, by the due prai-
sing of God, that others may heare
the report of his glorious acts and
doings,

doings, *Psal. 145. 12.* To make knowne
vnto the sonnes of men his mightie acts,
and the glorious ministrie of his king-
dome.

It is a question, whether such pro-
fessed Christians, & specially Church-
ministers, as haue by open prophane-
nesse, or any vnholly behauiour, blem-
ish the glory of God, be not bound
to make open confession, that so,
what in them is, they may salue, and
remedie the wide wounds which
they haue giuen vnto the doctrine,
and religion of God and Christ: My
iudgement in this point, shall (I trust
in God) appeare by my practise, both
in this booke, and also in the residue
of my life. In the meane time this I
professe, my poore soule doth vehem-
ently desire to giue glory vnto
God, in the reuengefull abasing of
my selfe, for the grieuous displea-
sure, and great dishonour which I
haue all my life long caused, and
done vnto his most holy maiesty.

Thus much of the name *Ishonab,*
the Lord.

Thy

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Thy God, &c.] The language wherein God spake these words, readeth thus, *thy gods*, as speaking of more than one. This, whatsoever the poore Iewes say to the contrary, sheweth, that in God there are more persons than one: which persons how manie, and who they are, the good Lord Iesus beeing one of them, doth plainly shew, in saying vnto his disciples, *Mat. 28. 19. — teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost.*

The first person is the Father, who begetteth the Sonne, O most maruellous begetting! the Sonne is as old as the Father: the Son hath the very selfe-same nature, and substance with his Father; yea, hee is within his Father, and his Father is within him. *Iohn. 14. 10.*

The second person in the god-head, is the Sonne, who is begotten of the Father, as a word is begotten of a mans minde, and therefore hee is sometime called the *Word*; as also because

because he maketh the Father, and the Fathers will knowne vnto men, and is that partie concerning whom the Father gaue his word that hee would send him into the world to saue sinners.

The the third person in the God-head, is the holy Ghost, who proceedeth from the Father, and from the Sonne, and therefore is the Spirit of them both, and he is in either of them both; also both the Father, and the Sonne are in him. Hee is called the *Spirit*, not so much to signifie his nature, as to shew his proceeding; because he is spired, that is, as it were breathed from the Father, and from the Sonne. He is called holy, not onely because of the holiness of his nature, which is all one with the Father, and with the Sonne; but because he doth sanctifie, that is, maketh holy all those which shall bee saued, *Rom. 1. 4.* All and euery outward worke of God cometh from the Father, thorough the Sonne, and by the holy Ghost.

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Ghost. The Father beginneth euery
worke of himselfe, working in, and
through the Sonne; also in, and by
the holy Ghost. Therefore the ma-
king and beginning of heauen and
earth, is intituled vnto him.

The Son worketh in, and from the
father, in & by the holy Ghost; there-
fore the redemption, and Saviour-
ship goeth in his name: because hee
rooke vnto him a bodie, and a soule,
and so beeing both God and man,
purchased our saluation, and sancteth
vs, in, and from his Father, in and by
the holy Ghost. *Iohn 4. 19. The Sonne
can doe nothing of himselfe. Mat. 12.
28. But if I cast out diuels by the Spi-
rit of God, &c.*

The holy Ghost worketh in, and
from the Father, in and from the
Sonne, and so by himselfe finisheth
euery worke of God; specially the
sanctifying, and cleansing of them
which shall be saued: & therefore he
is called the *sanctifier*, or the *cleanser*.

Thus much of the three persons in
one God.

Now

Now whereas the Lord saith, *I am thy God*, the meaning is, I save thee from all guilt, and bring thee to everlasting bliss; Gen. 1. 1. But what proofe have I that the Lord is my God? Hee further saith, *Which have brought thee out of the land of Egypt, out of the house of bondage* or *These words were indeede first spoken, and writtē unto the children of Israel, whom God delivered out of the slavish bondage, and great misery, which they had long endured under King Pharaoh in Egypt.* Now I ought to take the same words as spoken of God unto mee: for as God made the Israelites to passe through the red Sea, and therein drowned the Egyptians, so hee caused mee to bee baptized, and sprinkled with water in his name, both in the name of the Father, and of the Sonne, and of the holy Ghost; and so by an holy sacramentall signification, made mee to passe through the red Sea of Christs blood, wherein all the enemies of my salvation are (as if they

they were drowned) so disabled, that
 vnlesse I foolishly yeelde vnto them,
 they cannot preuaile against mee,
 Rom. 6. 9. Neither did God onely
 giue vnto mee that outward signe,
 and scale of saluation, but also when
 I was able to vnderstand, caused me
 to heare, yea and to read, yea, and in
 some good measure, to perceiue the
 the gospell of his grace, wherein he
 proffered vnto me his gracious loue,
 and therewithall such a portion of
 his heavenly blessings in Iesus Christ,
 as should make me to be louely, and
 pleasing in his sight.

But: vpon what condition did
 God proffer this grace vnto me? Vp-
 on this condition, *Exod. 20. 3.* *Thou
 shalt haue none other God before my
 face.* These words being considered to-
 gether with the verse next before,
 doe containe a double condition.
 First, that I shall take the Lord to be
 my God. Secondly, that I shall haue
 none other to bee my God beside
 him.

How

How should I take the Lord to be my God? By performing these foure duties.

First to bee continually mindefull that I am before his face, *Gen. 17. 1.*

Secondly, to esteeme his fauour to be my onely felicity, and therefore aboue all things to loue him, and desire to inioy his fauourable kindness, *Luk. 14. 26.*

Thirdly, to be alwaies very fearefull of displeasing him, *Prou. 28. 14.*

Fourthly, to settle all my trust, and confidence in him, *Ier. 17. 5, 6, 7.*

How haue I performed these duties?

First, I haue not beene mindfull of Gods presence: for both beeing alone, and in company, my minde hath been so far from that dutie, as if there had beene in my beleefe, no God at all.

Secondly, I haue all my life long more esteemed, loued, and desired worldly pleasures and profits, yea vaine toies, and trifles, than the fauour of God. I haue a far off thought

C

ypon

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vpon God, as of a thing at the fur-
thermost end of all the world, and
therefore mine affection was alwaies
wedded vnto things which seemed
to bee neerer vnto mee; though in-
deede nothing can be so neere vnto
me as hee is: for in him I liue, and
moue, and haue my being.

Thirdly, I had now and then, some
small feare of God; but it suddenly
vanished away, and therefore I plun-
ged my selfe into a sea of sinne, not
making conscience of one thought,
word, or deed among a thousand.

Fourthly, I had no right trust in
God: for that cannot be without the
feare of God. I often times vsed vn-
warrantable means to help my selfe:
And so doe none that rightly trust in
God.

This hath beene the inside of my
life, not onely before, but also euer
since I entred into the Ministerie.
And with all mine heart, I wish that
I had no fellowes; for I am afraid
that I haue very many. If such there
be, I humbly intreate them to take
true

true knowledge in how dangerous a state they are. I trust that God hath pardoned my parents and bringers vp. The ground of all my misery, next after the euill inclination which I brought with mee into this world, was the euil seasoning of mine heart in my tender yeares. Being a little boy, I was trained to delight in a dogge and a cat; therefore I remember the dogges name yet, and haue loued dogges, and cats euer since. Those, and other vaine things I was enured to loue, when mine heart should haue been taken vp, and filled with the loue of God. I was feared with bug-beares, and spirits, when I should haue beene framed to feare God. Also I was accustomed to take a pride in this, and that, to be angrie and reuengefull against some one thing or other, to mocke, scorne, mis-call, and speake naughtie words vnto such, or such a one. Thus commonly, for ought that I know, are the hearts of children, seasoned, and thus their soules are died

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in the black colour of hell. Being inwardly thus behaued, I was a little taught outward religiō; that is, to say the Lords Praier, and the Creede by rote, to goe to Church vpon Sabbath daies, and heare seruice, yea and after that I could read, to answer the Minister in the saying of Psalmes, &c. Hauing done thus, what? heare seruice, yea helped to say seruice, said the Lords Praier, & the Creede, and so forth? Oh! I thought I had done enough, and enough, my heart being farre from God, and not once assaying to come neere vnto him. Here I would aske a question of the common sort of people, young and old, I would aske you for no harme, Is not this your religion? I meane, to say your praiers, to heare seruice, (I will not put in, to say seruice) without any speciall stirring of your heart; not actually minding that you are in talke with God, nor so affected as they who perceiue themselves to be so neare vnto, euen before the face of that Almighty King, who is terrible vnto

vnto the Kings of the earth; they are his seruitors. I take that blessed God to witnesse against my soule, if I speak vncharitably or idly; I am perswaded that I haue good reason to feare a great many of you haue little religion in your hearts, but content your selues with saying and hearing, and some outward ceremonies: Then I can tell you what religion is the fittest for you; Euen that which you call the old religion: for that will so furnish you with outward works, and ceremonies, that you shall not dreame of meddling with your heart. You see the deuoutest of them can swallow downe into their soules, lying, forswearing, murther, and treason. They make no bones of such matters. And why? Because the ceremony-law of Rome serueth their turne. I speak vpon my conscience for the glorie of my Lord God, and for the good of my countrie.

It pleased God, that specially by the meanes of M. *William Olney* of *Tachbrooke* neare *Warwicke*, who

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took me from my poor parents, I was
in some sort continued at schoole. A
bout fourteene or fifteene yeares of
age, I fell into acquaintance with
diuers that fauoured the Popes reli-
gion, among whom one lent mee a
book thus intitled,

A defense

of the censure giuen vpon two books
of *William Charke*, and *Meredith Han-
mer* ministers, which they wrote a-
gainst *M. Edmund Campian* priest of
the societie of *Iesus*, & against his of-
fer of disputation. This little booke
beeing one of the most dangerous
booksthat euer I read (for they bee
little ones that either doe good or
harme vnto the greatest number of
people) did thoroughly distaste mee
with the Protestant religion, before
religion was in mine heart. A prin-
cipall cause of my distaste, was the
many euil reports, which with great
pretence of truth, it signifieth touch-
ing the liues of *Luther*, *Caluin*, and
Beza, bringing in this reason withall,
that the authors, and beginners of an

extra-

extraordinary reformation in the Church of God, should at the least bee ordinary honest men in life and conuerſation; which thoſe men were not, if that booke bee true. Here I humbly intreat all people to take knowledge of two things, which I haue found true by experience.

First, it is not ſafe for a man to betake himſelfe to this or that ſide in controuerſie of religion, vntill his heart and life bee ſettled in ſome vprightneſſe of obedience vnto God. Can a man iudge of colours before he be born? No. Then how can a man rightly diſcern the truth in queſtions touching the myſterie or ſecret of godlineſſe, hee not beeing renewed by the ſpirit of God? Although hee haue great learning, or depend vpon the iudgement of great learned men, yet ſathan the deuill will haue an hand in him, becauſe they which do not conſcionably obey God, are ſubiect to be wrought vpon by him, *Eph. 2. 2.*

The ſecond thing that I would

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desire you to take knowledge of, is this : When a man is well assured, that he is entred into a conscionable course of obeying the commandments of God, which is the practise of repentance, to settle his iudgement touching this or that controuerſie in religion; he must not be led by the sermons, or bookes, or liues of men, but principally hee must apply himselfe vnto the grounds of his faith : which are two, God, & Gods word.

How shall he apply himselfe vnto God? By very often, humble, and earnest praier, that hee will vouchsafe for Iesus Christs sake to giue him the spirit of reuelation, the enlightening of minde to perceiue the holy truth. *S. Paul* telleth vs plaine-ly, that the secrets of God cannot be rightly knowne, but by the spirit of God, *1. Cor. 2. 10. 11.* And our Lord Iesus hath giuen vs this assurance, that if wee doe earnestly pray vnto God for the holy Ghost, he will giue him vnto vs, *Luke 11. 5, 6, 7, 8, &c.*

How

How shall a man apply himselfe to the word of God? In following the example of the Iewes that dwelt at Berea, who when *S. Paul* preached vnto them, receiued the word with all readinesse. But how? They searched the Scriptures daily, whether those things which *S. Paul* deliuered vnto them were so as hee said, yea or no; *Act. 17. 11.* And for your encouragement, see what followed, *Acts 16. 12. Therefore many of them beleeued.*

If any, say hee cannot vnderstand the word of God: I answer, he may be sorrie, and ashamed to say so; for to what end hath God giuen vs his word, but to be vnderstood, euen of very simple folke? for of all the books in the world, there is none that hath more plainnesse in it than the booke of God hath. Many fine schollers haue no minde to reade Gods word, because it is so plaine. It is certainly one of the maine drifts of Sathan the Deuill, to make people beleue that Gods word is hard to be vnderstood

stood; because hee would not haue them to vnderstand it: for he knoweth that nothing in all the world is so great an hinderance vnto him, as Gods word being vnderstood.

Now I will go forward in my confession. I went first to *Oxford*, and then to *Cambridge*: At *Oxford* I was in *Gloster-Hall* about foure years, first and last: at *Cambridge* I was in *Emmanuel Colledge* not so long; but to that Colledge I am singularly bound. Afterward I took vpon me to be a schoole-master, and then entred into the Ministerie in the yeare of our Lord, one thousand, five hundred, ninetic & sixe. The next year after, vpon the commendation of diuers reuerend Ministers in Kent, namely, my fatherly friend Doctor *Milborne* of *Senenoke*, M. *Bust* of *Penbust*, M. *Deiuse* of *Chiddingfold*, M. *Smith* of *Chelfield*, I obtained of Archbishop *Whitegift*, a generall licence to preach. I haue beene a minister eighteene yeares, and so much more as since the sixteenth day of May last; for as vpon
that

that day Doctor Young Bishop of Rochester gaue mee orders at Bromesley in Kent. All this while vntill this verie yeare, one thousand sixe hundred, & fourteene, my heart continued in that inward behauour, wherewith it was first possessed in my childehood.

Now let me goe backe againe, and make report how the Father of mercy hath striven with mee from my youth, yea and now in good and comfortable measure, (blessed be his name) vanquished the settled wickednesse of my heart. Euer since I had any vnderstanding of Gods will, something hath bene working vpon my minde, perswading mee verie earnestly to forsake sinne, and wholly to submit my selfe vnto God: which from time to time I vndertook to do; but was alwaies hindred, both by the settlednesse of mine own wicked disposition, and also by the comon course of this world, which so far as I know, wil very hardly suffer a man to keepe company with God.

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I appeale vnto their iudgement, that be in awe of God, and make conscience how they behaue themselves in his sight. Yet it pleased the Lord first by little and little to stablish my wauering iudgement, and then to let mee runne my selfe into manie outward dangers, and diuers bodily diseases, that so at last I might bee broken from sinne.

In *Queen Elizabeths* time I was in great danger, because I had spoken something touching the partie who should succede her in those kingdoms, whom I well knew to be in all right his Maiestie that now is; (for beeing given to reading of *Chronicles*, I had drawne a pedegree, and *M. Doctor Charles Chadwicke* my tutor in *Emmanuel Colledge* shewed me another) for something publikely spoken to that purpose in a sermon at *S. Mary Cray* in *Kent*, in the yeare, as I remember, ninetic eight; I was accused to *Doct. Barlow*, then chapleine to *Archbishop Whitgift*, and *Parson of Orpington*, and *S. Marie Cray*.

Cray. Hee presently gaue order to one *M. Hamden* a Iustice of peace, to cal me to an account, & examin both me, and diuers credible persons that heard me. He ioining vnto him *Sir Robert Boswile* of *Anisford*, took mine examination in *Sir Perciuall Harts* house at *Lullingstone*. Those men which were examined what they heard me say, namely *M. Francis Had-*
don, *M. Richard Manning* of *Keuing-*
towne, and, as I think, *Richard Man-*
ning of *Kippingden-crowch*, &c. did giue good testimonie of mee, and the minister that accused me was by the Iustice found variable. So by the goodnes of God I escaped that danger, but performed not vnto him my promise of reformation. I passe by manie dangers, because I will not trouble you with hearing the seuerall reports of them: only one I, pray you, patiently to heare. Vpon *S. Stee-*
uens day in the yeare sixe hundred and eleuen, I preached a sermon in the Church called *Alballowes* in *Derbie*, where then I was, and now
am

46 *The unburthening of*
am the vnworthy Minister. In my
praier before the Sermon, I made a
strange fault, & thus it came about:
I in my priuate praiers had vsed in
verie deare affection to my Soue-
raigne Lord, (God is witnesse) to
name those kingdomes together
whereof the Lord God hath given
him possession, & that by it self, which
yet hee doth not possesse: very vn-
discreetely I in my publike praier
that day, fell into that forme of
words. My text was S. Steuens prai-
er for his persecutors, which I vr-
ged very farre, I will not say dis-
creetely, but I professe before the
God of heauen, that it was without
any secret loue to Poperie: I vr-
ged that which I shall euer hold to bee
true, that though the Papists be our
dangerous enemies, as beeing full of
malice and treason, yet wee ought
to bee rather angrie with our sinnes,
than with them: for had wee
grace to walke worthie of that
glorious light which God by the
Gospel of his Sonne hath gra-
ciously

ciously giuen vnto vs in this Land, he would not suffer that mysterie of iniquitie to preuaile against vs. This is most certaine: for hitherto he hath miraculoufly defeated their hellish practises, though wee in our owne consciences know that wee are vnworthie of such marueilous preservation. I came to this Parish against the will of many. Some of which company tooke occasion out of my fault about his Maiesties style-reiall, and out of some things spoken both in that & other sermons, (how conscionably, and charitably construed, it concerneth them to ponder,) I say, they tooke occasion to accuse mee of Popery, and treason, and those accusations they vrged with much policy, and great strength against me: I was twice at London about it, and in sore perplexitie God knoweth. It pleased the Almighty though I was most vnworthy of his aide, to bee entreated of mee; and therefore hee procured mee manie friends, namely,
manie

48 *The vnburthening of*
many reuerend Ministers, especial-
ly Doct. Neale, then Bishop of Co-
uentrie and Litchfield, by whose con-
stant intercession, I obtained of my
Soueraigne Lord King *James* a graci-
ous remission, and of the Archbishop,
vnto whom I was vehemently com-
plained of, a verie graue and father-
ly dismission.

When the trouble came first vpon
me, all the monie which I had in all
the world, was betweene fortie and
fiftie shillings. But I was much be-
friended by manie, specially by M.
Frauncis Mundie, of *Marketon* neere
Derby, who by his seruant sent me a
purse, and in it some fifteene or fixe-
teene pounds, willing mee to take ei-
ther all, or how much I would, free-
ly. Such a friend, yea such friends,
God send euery honest poore man in
his need. And God who is the foun-
tain of mercies, vouchsafe to be ever
more mercifull vnto them & theirs,
that shew mercie vnto poore distres-
sed wretches overtaken betweene
the straites. Here in all humblenesse
I craue

I craue fauourable leaue to speake a few words vnto Superiours Ecclesiasticall, and Ciuill.

Oh my Lords, & Masters, a poore man pursued by mightie aduersaries must needes be guiltie, whether hee be guiltie, or no ; vnlesse you follow his example vpon whom your dignities depend. Please it you therefore to consider what hee once said vnto Abraham his friend, *Gen. 18. 30.* *And the Lord said, Because the cry of Sodome, and Gomorrah is great, and because their sinne is very grienous: 21. I will goe downe now, and see whether they haue done altogether according to the crye of it which is come up vnto me: and if not, I will know.* The Lord our God vnto whom all things are so manifest as possible they may be, needeth not to examine any accusation; for hee knoweth farre more perfectly, than either the accuser, or the accused. But his minde is, that all men, and specially you should with all moderation, and lawfull indifferencie take thorough-knowledge of anie, specially

50 *The unburthening of*
specially of a poore mans cause be-
fore you giue sentence ; yea before
you speake any hard word : for a
crosse tearme, yea a frown is enough
to astonish many a weake-hearted
man, and make him vnable to speake
for himselfe.

Also I humbly beseech all Prea-
chers, to take these warnings by
mee : First be thoroughly reconciled
to God, that hee may vouchsafe to
ioine with you in that most waigh-
tie businesse. Secondly, so farre as
possibly with a good conscience,
haue peace, & beate friendly tearmes
with all people, least some in bitter-
nesse of displeasure mistake your
words to their hurt, and your griefe.
The holy God is my witnesse, that
some speeches of mine were
most strangely mistaken, by men
professing great precisenesse of
conscience : yea, marke I pray
you, so strangely that out of a
publike speech of mine, zealous-
ly intended, and vttered against
the Romane religion, one peece
of

If an article was taken against mee to prooue me Popish. Thirdly, bee verie carefull that in no sort yee meddle with any matter of Estate: for there is no wisedome, nor safetie in so doing. Fourthly, though in purposing to speake this or that, your minde bee verie vpright, yet make carefull choise of words, and phrased; for that which beeing vttered one way cannot be ill taken, may in another sute of words seeme verie harsh, and be likely to doe more harme than good. O for a mortified Minister! He wil not speak thus, & thus because he will; but so, and so, because he is willed. This, if I mistake not, may be called the meeknesse of wisedome: which whatsoever man can say to the contrarie, doth most besitte a Minister of the Gospell, specially in these latter daies, wherein naturall corruption taketh vpon it to bee zealous and precise for Gods glorie. You neede not aske mee, whether in that my
great

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great danger, I vowed vnto God a
strict reformation of life? I did in-
deede. But when my danger was o-
uer, I performed not my vow.

Now I must fetch a compasse
backe againe to speake of my disea-
ses, and of some troubles withall.
My bodie hath beene windie and
rheumatike from my childehood by
a naturall distemper, as I take it, of
my liuer; the hotenesse whereof
hath caused much euill vnto me. In
the winter, fixe hundred, and fixe, I
then being Curate of Southfleete in
Kent, after an extreame cough did
sensibly perceiue blindenesse entred
into mine eies: for diuers moates
seemed to flie before me, which way
soeuer I turned my sight; yea, and
specially before my right eie, a thing
in fashion of a kinde of chaine,
sometime folded or turned diuers
waies, and sometime at length.
What infirmitie in the eye causeth
this appearance, let learned Physiti-
ans iudge. Thus it hath all this
while, beene with mee, increasing
more,

more, and more, so that now I haue much adoe to write, or to reade, and am forced to hold my eyes and the booke verie neere together. The next winter after the great frost, I was taken with a windie disease in the lower part of my breast, which so grievously vexed mee, that I looked for nothing but death. In the very extremitie of this painfulnesse, Doctor *Barlow* then Bishop of *Rochester*, who not long before by the death of Mr. *Winter*, came to haue the Personage of *Southfleete*, where I was Curate, beeing by some, thorough mine owne vndiscretion, incensed against me, tooke an occasion to put me out of the Curatship. About that time I did set forth a little booke, called *The Burthen of a loaden Conscience*: Which hath occasioned many heauie burthens to bee laid vpon mee, by those whose holinesse is knowne vnto God, and not vnto mee, a manie precise folke, that know not other mens hearts, howsoeuer they know
their

their owne. Mine old kinde Schoole-fellow *M. William Eyre* fellow in Emmanuel Colledge, (who twice before had beene my refuge vnder God) vnderstanding that I was without place, did by meanes of *Mr. Iohn Cotton* fellow in the same Colledge, helpe mee to the Curateshippe of S. Alkmunds in Derby of Derbeshire. There I was a yeare and a quarter verie louingly vsed. My stipend was fully so much as euer before. Also *Mr. Robert Bate* of little Chester gaue mee my diet, and lodging all that time, his wife a vertuous woman now in heauen, hauing a verie tender care of mee, because of my sicknesse. Vnwisely I left that place, and put my selfe into a world of trouble, by taking the Curateship of Alhallowes in the same towne. In this great and burdenous charge, I haue now beene almost fve yeares. During this time my windie disease, together with a faintnesse, grew so vpon me, that I fell into diuers deadly fits of the cholicke

not onely in cold weather, but in the heate of summer. Now I come to tell you of intolerable torments. Grauell hath bred in mee from my youth, and oftentimes I was pained with it: whereupon I used to take a great deale of small drinke, and so auoided it. I remember that my worshipfull friend, Mr. *Richard Sedly* of Southfleete, said once vnto mee; What will you doe when your stomacke cannot receiue so much drinke? Ah gentle *Mastr. Sedly*! the time is now come, and now I can do nothing to helpe my selfe, but call vpon the Name of God.

About the end of Iuly, in the year sixteene hundred and twelue, I was taken with manie fits of cholicke and stone, one fit anon after another: then I cried God mercy, & promised zealous amendment of life. The fittes left mee; but I amended not. The next summer after, I had somethree or foure seuerall fits. Now marke, I pray you, and belecue mee, I beseech you. The second
of

56 *The unburthening of*

of Nouember last, 1613. at night I going to bed, felt a fit of the cholike and stone comming vpon mee. Wherefore I being in great anguish, praied earnestly vnto God, that for his mercies sake, he would then ease mee of that paine, with condition that if I did not presently enter into a verie reformed course of life, the disease should returne vpon mee and kill me. It presently was gone, and all that night I had quiet rest. The morrow I performed not my promise. Towards night I felt a threatening of it againe, and therefore according to Doctor *Bambrigs* direction, I tooke purging pills to prevent it: which kinde of Physicke had formerly eased me. The pills wrought yet the morrow morning a violent fit came vpon me. How grievously I was that day tormented, some, that came in kindnes to see me, namely, *M. Thomas Stringer*, & *M. John Hanton*, do (I am sure) verie well remember. My breast quaked as a leafe shaken with the winde. You may
 think

thinke, I had then great cause to fear that the wrath of my Lord was kindled against mee: I humbly besought him to rebuke the disease yet once more, and then (vnlesse I forced my selfe to enter in at the strait doore of repentance) no more: He is a gracious Lord, his Name bee praised. At euen hee rebuked the disease, and it left mee: yet all that night I was glad to haue M. *Duxbury* sit with me, I was so weakened: one while I was vp, another while downe. and O my good Lord, what I thought vpon thou knowest; my soule most humbly, and lamentably appealeth vnto thine infinite mercie.

After this I purposed, as I thought, verie steadfastly to reforme my selfe according to the word of God: yea, so far forth, that I wrote vnto *Cantrell Legge* Printer in *Cambridge*, a note to be set before the fift impression of my former little booke. In that note bearing date, Nouemb. 17. 1613. I signified that my conscience

D

was

was vnburthened, and that I would shortly publish the manner thereof; whereas God knoweth, I was farre short of beeing vnburthened. Now yet marke I pray you: All my former fits were about the right kidnie. In Ianuary & February I felt a painful gathering of somewhat about my left kidnie, which prickingly continued, causing a grieuous torment in the water-passage out of my bodie. Many times my water came droppe-meale, with burning paine. That long practised religious Physitian, Doct. *Hunton* of Newwarke vpon Trent, with whom I had formerly beene for my windie disease, and (by means of Mr. *Iohn Batte* Vicar of Newark now deceased, my old schoolemaster) had receiued much fauour from him; he sent me word, that as hee could coniecture by my letter (for I was not able to ride vnto him) I was in danger of some deadly fretting in my kidnies, by reason of grauellstones, which was not without difficultie to bee preuented in a settled

bled course of Physicke. I had little monie to bestow, and no great mind to take bodily medicine, before my soule were cured by the Physicke of Iesus Christ crucified.

The grienous disease of my water encreasing, and mine old spleneticke windinesse filling my bodie, and head, together with an extreame faintnesse, the 19. day of Aprill I did with verie fearfull conditions, binde my selfe vnto God, that I would diligently endeauour to order my selfe according vnto these rules following.

My first rule.

First, I must be alwayes mindefull, that I, the worst of all sinners, am before the face of God, who seeth the whole settled wicked behaviour of mine heart, who hath all my euill thoughts, words, and deedes in perfect remembrance, whose holinesse extreamely hateth all manner of sinne, whose righteousness will not suffer anie sin to bee unpunished, whose power is able to torment me

50 *The unburthening of*
euerlastingly with most vnſpeakable
paine in bodie and ſoule. Hereupon
I muſt conceiue, that great is the
wrath whereunto I haue prouoked
God, and that therefore great is the
vengeance which iuſtly hee may
powre vpon me for euer. I muſt la-
bour that this double conceit may
worke in my heart a double affecti-
on, ſorrow for the diſpleaſure of
God, and feare of his vengeance.
This is the way to break mine heart,
and *a broken heart is a ſacrifice vnto*
God, Pſal. 51. 17. Inward humble-
neſſe cannot but outwardly ſhew it
ſelfe; and ſo it will bee the more ea-
ſily ſettled, and the more deeply
rooted in mine heart and ſoule. I
muſt verie carefully reſorme my
vaine minde, vnſad countenance,
and talkatiue tongue: eſſe I cannot
bee rightly humbled in the ſight of
God.

My ſecond rule.

Secondly, I muſt thinke vpon the
great

a loaden Conscience. 61

great mercy, mightie power, and most ioifull blisse, which God in Iesus Christ, proffereth vnto all those that will forsake sinne, and belceue the Gospell : mercie to forgine their sinnes, power to free them from the inclination of sinne, and blisse to fill them full of all delightfull pleasure for euermore. Hereupon I must striue to haue a most hungrie and thirstie desire of the grace of God.

My third rule.

Thirdly, I must giue all diligence, that by praier I may obtaine of God the spirit of grace. To this purpose I must be alwaies prayingly, and crauingly affected. I must impart my goods vnto the poore, that I may haue the helpe of their praiers, *Luke* 16.9. Also I must entreate all those which seeme to be acquainted with God, that they will pray for me vnto him : *Iam.* 5.16. Had I any warrant to intreate the Saints in heauen to pray for me, I would gladly doe

162 *The unburthening of*

it. But I haue none. My belcefe is, that no glorified soule, no, not the blessed Virgine-mother, intermedleth with anie businesse in this world. And I am fully perswaded, that it is the safer way so to belceue. It seemeth vnto mee that Romane Catholikes of the Popes religion, vnder colour of intreating Saints to pray for them, doe indeede worship them, call vpon them, make vowes, and offer spirituall sacrifices vnto them, as vnto so many he-gods and she-gods. I beseech the Lord God to inlighten their minds, and rectifie their affections, according vnto true holinesse, and pure deuotion. Amen. Amen.

I must duely, and deuontly pray vnto God at least three times euerie day: I haue great neede to pray euerie houre, because of the hardnesse of mine heart, and deathfulnesse of my bodie. I must often times, so far as my weake bodie will endure, pray fasting, and so long as I am able, humbly kneeling. I must in praier
speak

a loaden Conscience. 63

speake vnto God verie leasurely, and
reuerently: I must so earnestly mind
that I speake vnto him, as I were
face to face with him.

When I beginne any set praier, I
will worship the Lord my God, most
humbly: lifting vp my minde to-
wards his glorious maiestie in hea-
uen, and bowing downe my body
towards the ground, so rest vpon my
knees.

My praier early in the morning.

O Almighty, most blessed, and
most glorious Lord God, I a most
wicked sinnefull sinner, heartily ac-
knowledging that thou in most won-
derfull goodnesse, hast made me a li-
uing soule in thine own likenes, hast
proffered eueralting saluation vn-
to me, hast long time endured my re-
bellious wickedness, & hitherto pre-
serued me aliue, doe humbly beseech
thee to giue grace that I may hence-
forth vntill the end, & in the ending
of my life, verie zealously glorifie thy

name

D. 4

name

64 *The unburthening of*
name in the practise of true repen-
tance. Grant the same grace, I heart-
tily pray thee, vnto euery man, wo-
man, & childe that wanteth it; that
all people in all places may ioifully
praise thee, thorough thine only Son
Iesus Christ: to whom with thee, O
Father, and with the holy Ghost,
three persons, & one only Lord God,
bee all praise, honour, glory, worship,
& humble seruice, now and for euer-
more. Amen,

About nine of the clocke in
the fore-noone I must
pray thus;

Oh Almighty Lord God, who
lovest holinesse, and hatest sinne, and
therefore hast prepared everlasting
blisse in heauen for thy holy seruants,
and endlesse torments in hell for sin-
ners: I the worst of all sinners, doe
humbly beseech thee, that for thy on-
ly Son Iesus Christs sake, thou wilt
giue me thy grace of true repen-
tance, and faith vnfained, that so I
may obtaine of thee forgiveness of
all my finnes, and the lowest place a-
mong

mong all them which shall be saved.
Amen.

O Lord, innumerable sinnes haue
come out of mine heart, I haue filled
the world with the cursed fruits of
my wickednesse. I beseech thee to
put all my sinnes quite away out of
thy sight, and out of the mindes of
all people, that thou maiest bee no
longer displeased, nor anie man, wo-
man, or childe anie more harmed by
meanes of me.

O Lord, I haue caused much euill
vnto manie folk, & the good which
I should haue caused, I haue wicked-
ly neglected. I beseech thee to giue
vnto euerie one, which hath bene
anie way harmed or neglected of
me, a large recompence, and so far as
may bee to worke the same recom-
pence vnto them by me; the residue
by those meanes which thou know-
est to bee fittest for that purpose.

O Lord, manie people haue bene
beneficiall vnto mee; because thy
will was that they should bee so. I
humbly thanke thee for it, beseech-

66 *The unburthening of*
ing thy gracious goodnesse to giue a
bountifull reward vnto euerie one
that hath benefited me in deed, word
or desire, and to make me so thank-
full vnto them, as a right Christian
ought to be.

O Lord, if anie haue either in
way of friendship towards me, or in
manner of enmitie against mee, or by
any meanes touching me displeased
thee, I beseech thee to pardon them:
and also to giue such a measure of
thy grace into mine vncharitable
heart, that I may most freely forgive
euerie one that either hath beene, or
shall be a trespasser against me.

O Lord, I haue displeased, and
discontented manie folke. I beseech
thee to pacifie and quiet them. O
giue grace that I may humbly seek
for, and they may gently yeld vnto
a Christian reconcilement.

O Lord, I am of a froward dispo-
sition, apt to displease and disquiet
euerie one. I beseech thee to break
me from this vnkinde, vnpeaceable
condition. O keepe me from giuing
cause

A laden Conscience 67

cause of displeasure vnto anie, and keepe others from taking displeasure against me, that so farre as is possible with a good conscience, I may liue and die in peace with all thy creatures.

O Lord, thou mightest iustly set all thy creatures to fight against me; because I am most rebelliously disobedient against thee. But contrariwise, thou dost most mercifully giue vnto mee the comfortable vse of manie things, and the fauourable amitie of manie people. O gracious Lord, I humbly thanke thee, beseeching thine Almighty goodnesse so to sanctifie thy blessings vnto mee, that I may blessedly imploy them to the glorie of thy grace, the good of all people, and the hurt of nothing, but onely of sinne.

O Lord, shew a speciall dierie vnto my kinred, and acquaintance. I beseech thee to bee gracious vnto them, and specially vnto those with whom I stand charged as the Minister of their saluation. O giue vnto euerie

The unburthening of
 everyone of them, I most humbly
 pray thee, all those blessings which
 a good Minister of thy Gospel should
 be a means to procure vnto them.
 Amen. Amen.

O Lord, Christened people, who
 of thy Sonne Christs name are na-
 med Christians, be verie wretched-
 ly entangled with differences of be-
 liefe, and wickednesses of life: I be-
 seech thee to send forth such a pow-
 er of thy Sonnes grace, as shall ioinc
 them all together in the right
 Christian faith, and make them to a-
 bound in the fruits thereof, to thy
 glorie, and their mutuall benefiting
 one another. Specially, O Lord, as
 duetie bindeth mee, I pray for those
 two Islands, Brittain, and Ireland, be-
 seeching thee to power thy graces
 continually vpon thine anointed ser-
 uant King Charles, & vpon his Queen, &
 Children, & Subiects that he and all
 his may be every way pleasing vnto
 thee, & euermore blessed of thee. A-
 men. Amen.

O Lord, many nations, and people
 are

are vnchristians; they beleue not in thy Sonne Christ, and therefore they are in the way of damnation. I beseech thee to bee mercifull vnto them all, and specially vnto the Iewes, and Israelites, the naturall children of thine old faithfull seruants *Abraham, Isaac, and Iacob*. So soone as it possibly may bee, with thine owne good pleasure, I humbly pray thee to conuert them vnto the true Christian faith, that they may be saued, and therein thy Sonne Christ glorified. Amen. Amen.

O Lord some people are diseased in bodie, some are troubled in mind, and some are rumbered with outward aduersitie. I beseech thee to giue them the grace that they may forsake all manner of sin, and wholly submit themselves vnto thee; O then they shall bee most tenderly cherished in all their necessities, and verie timely remoued out of all their miserie into perpetuall blessednesse. Amen. Amen.

For these and for all other mercies
which

70 *The unburtbening of*
which I, or anie childe of my father
Adam, doe, or shall neede, my desire
is, O Lord, I beseech thee, giue mee
grace, to pray acceptably vnto thy
glorious Maiestie in thine onely Son
Iesus Christs name, as he hath taught
me saying, *O our Father which art in*
heauen, hallowed be thy name, &c.

Glorie, and honour, and praise, &
thanks, with all diuine worship,
and humble seruice bee giuen vnto
thee, O God the Father, the Sonne,
and the holy Ghost. And vnto the
poore children of the man Adam be
vouchsafed from thee through the
man Iesus, deliuerance from sinne
& miserie, henceforth for ever more.
Amen. Amen.

That I might sing vnto my good
Lord in some tuncablenesse, I bought
the whole booke of Psalmes with
tunes in foure parts. And I bestow
ed now and then, a little time to
learne the notes of the Tenor
part. My skill is verie small; but
yet I would not forgoe it for a
great gaine; because it helpeth my
dull

a loaden Conscience. 71

dul deuotion. This vnder correction,
I say of musicke, Vpon an holy affe-
ction, it hath an heavenly working;
but contrariwise, contrarily.

My forenoone Psalme, to the tune

of *Attend my people, and*

giue care.



Vt of the deepes of miserie,



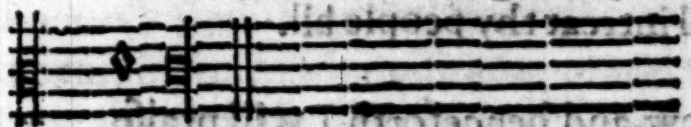
O blessed Lord, I crie to thee:



Vouchsafe for thy Sonne Christ



his sake, to hearken graciously



to mee.

To me the worst of all the folke

which

72 *The unburthening of*
which here vpon thine earth do dwell;
A wretch most meete to be cut off,
and cast downe headlong into hell.

For mercie Lord to thee I crie,
for mercie and for sauing grace,
To pardon all my wickednesse,
and my corruptions to de- ce.

Good Lord giue me repentance, that
I may indeede vnfainedly
Enforce my selfe for euermore
my sinnes to kill and crucifie.

Lord guide and lead me all this day,
in euery thought, and word, and deede,
To do thy will, and blesse thou me,
that I may alwaies haue good speed.

And when thou shalt most mightily
haue freed me from sinneful thrall,
To praise thy blessed Name with me
I will intreat thy people all.

Both now, and henceforth I will praise
thy Name O God, right thankfully,
Because thou wilt not suffer me
in gracelesse state to liue and die.

a loaden Conscience. 73

O Father, Sonne, and holy Ghost,
one onely God in persons three,
All glorie, honour, praise, and thankes
be yeelded euermore to thee.

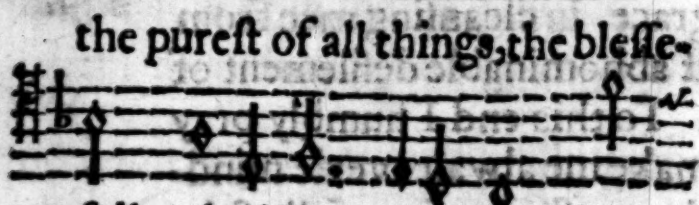
Amen,

My noone praier.

O most holy, most good, and gracious Lord God, I the most vnclean, and most defiled wretch of all the world, do humbly beseech thy most blessed and glorious maiestic, that euen for that right deare loue which is betweene thee and thine onely begotten Sonne, the Lord Iesus Christ, God and man crucified, thou wilt vouchsafe to make known thy wonderfull grace, in cleansing mee from the most abhominable defilement of my sins. To this end I humbly pray thee to make me alwaies verie mindfull of thy presence, fearefull of thy displeasure, and desirous of thy fauour. O most mercifull Lord, grant me this mercie, this exceeding great mercy, & then do vnto me euery way that which shal be most to thine own good pleasure, and to thy owne glorie.

74 *The unburthening of*
 glorie. Yea blessed Lord God, vnto
 thee bee all good pleasure, praise, ho-
 nour, worship, and glorie in Iesus
 Christ, now and for euermore. Amen.
 Amen.

My Noone P s a l m e, to a tune
 which in Cambridge was
 called M. Perkins
 tune.



whence all goodnesse springs.
 Looke downe from thy most holy place,
 behold

a loaden Conscience. 75

behold good Lord, and see
A sinnefull wofull wretched man
most loathsome vnto thee.

Molt foule and filthie is my sinne,
Ah ! sic vpon me sic !
O Father of all holinesse,
to thee for grace I crie.

For grace to wash, and make me cleane,
from this most ongly sinne,
That I heauen among thy Saints,
the lowest place may winne.

The last and lowest place of all,
O Lord, of thee I craue :
Giue grace to wash, and make me cleane,
that I that place may haue.

Forgiue me all my sinnes, though they
most grieuous be and great ;
Forgiue me all for Christ his sake,
I humbly thee intreat.

Then I will sing to thee with ioy,
my song it shall be this,
No wight so wicked as I was

76 *The unburthening of*
hath place in heauenly blisse.

To Father, Sonne, and holy Ghost,
all glorie be therefore,
Yea honour, worship, praise, and thanks
hence forth for euermore.

About three of the clocke in the
afternoone, I must say the same
praier which I said about nine in
the forenoone.

O Almighty Lord God, who lo-
uest holinesse, &c.

My afternoone Psalm, to the
Suffolke tune.



Blessed, and most glorious



God, whose throne is set on high,



I sinfull, and most wretched man,
to



to thee for mercie crie.

Confessing that thy great goodnesse,
thy patience wonderfull,
And long forbearance doe me moue
my finnes to disanull,

But wo is me ! my naughtie heart
to sinne is still so bent,
That in my selfe I finde no meanes
entirely to repent.

This world also wherein I liue
with sinne doth ouerflow,
And meetes me with temptations
which way so ere I goe.

Satan that mightie euill spirit
so full of subtiltie,
Doth practise all the meanes he can,
that I in sinne may die.

Therefore I crie to thee O Lord
whose power is ouer all,
Beseeching thee to free me from

this

78 *The unburthening of*
this sinnefull deadly thrall.

With truth, repentance and right faith,
mine heart and soule fulfill,
That I may hate all wickednesse,
and cleaue fast to thy will.

From all this worlds temptations,
and Satans practising,
Keepe thou me safe, I humbly pray,
O gracious heavenly King.

Then will I praise with heart and voice,
and magnifie thy name,
When thou hast saued my poore soule
from endlesse paine and shame.

All glorie, honour, praise and thankses,
be alwaies giuen to thee,
O Father, Sonne, and holy Ghost,
one God in persons three.

*My prayer at night before I
goe to bed.*

O most mightie, and most graci-
ous Lord God, I wretched man, the
worst

worst of the world, doe crie thee
mercies for all my sinnes, which this
day, or at anie time before, haue come
out of my heart, by way of deede,
word, or thought. I heartily thanke
thee for all the blessings which thou
hast graciously and plentifully giuen
me. I humbly praise thy holy name,
for that it hath pleased thee, to pre-
serue me from manie euils, and to de-
liuer me out of great dangers. I be-
seech thee to endue me with such a
measure of thy grace, that I may
henceforth for euermore be accep-
tably thankfull vnto thee, through
Iesus Christ.

Be mercifull also, I humbly pray
thee, vnto all those for whom I ought
to pray: giue them, and vnto me, I
beseech thee, all the graces which
thine onely Sonne hath taught vs to
pray for in his name, saying, *O our
Father which art in heauen, enballowed be
thy name, &c.*

When I lye me downe in my bed,
I will say,

O blessed Lord God, here I lie down, not knowing what shall come vnto mee this night: I humbly beseech thee both bodie and soule vnto thee, beseeching thy most gracious goodnesse to receiue me into thy keeping, through Iesus Christ thine onely Sonne, my Lord and Sauour, Amen.

*When I settle my selfe to sleep,
I will say,*

O good Lord God, vouchsafe to be mercifull vnto this feeble bodie, that it may haue a little comfortable rest, and bee thereby made the more seruiceable vnto thee, through thine onely Sonne my deare Lord and Saviour. Amen.

*If I cannot take rest, I will
say thus.*

O most gracious Lord, this bodie cannot take rest, because I haue wickedly disordered it; I beseech thee therefore to pardon me all my wickednesse.

a loaden Conscience. 81

kednesse, and now teach my poore
soule, how it shall finde euermlasting
rest in thee, through thine onely Son,
my Lord and Sauiour Iesus Christ.
Amen.

*About midnight, whether I haue
slept or not, I will praye O
thus ;*
O most glorious Lord God, the
Father of lights, no darkenesse can
hide me from thee ; for thou seest so
clearly at mid-night, as at mid-day,
yea thou beholdest all my thoughts.
Therefore I humbly present my selfe
before thy blessed Maiestie, beseech-
ing thee to looke graciously vpon me
a most vngracious wretch, and to
saue me from the workes of darke-
nesse, that I may haue the lowest
place within the kingdome of thy
glorie. Grant this most mercifull
Father, for thine onely Sonnes sake,
in whose name, I pray further for
my selfe, and for all other folk, as he
hath taught me saying, Our Fa-

82 *The unburthening of
ther which art in heauen, hallowed be
thy name, &c.*

*So often as I haue had any sleepe,
when I awake, I will
say thus.*

O most mercifull Father, God
Almightie, I humbly thanke thee for
the rest which thou hast now giuen
vnto this naughtie bodie. I bequeath
both it and my soule into thine
hands, to bee disposed of according
vnto thy will, to the glorie of thy
name, through Iesus Christ thine
onely Sonne, my Lord and Sauour
Amen.

*When I arise in the morning,
I will say,*

O good Lord God, with all mine
heart, I thanke thy blessed maiestie,
for that it hath pleased thee merci-
fully to keep me all this night; now
I arise out of this bed in thy name O
Father, in thy name O Iesus Christ,

in thy name O holy Ghost, O most holy and vndiuided, vnseparable three persons in one God, one God in three persons, for thy glorious names sake, vouchsafe to be mercifull vnto mee a sinner. Amen.

This is my third rule.

My last rule.

Fourthly, and lastly, I must in the sight of God, conscionably detest and resist my sinnes, faithfully endeavouring, that I may in verie truth say with *David, Psalm 18. 23. I was also upright before him, and I kept my selfe from mine iniquitie.*

First, therefore being alwaies mindful of Gods presence, I must carefully intend to know & to do his will.

Secondly, when any motion cometh vnto mine heart, quietly, vnpartially, & diligently consider, whether it bee good in the sight of God, yea or no. If it be good, I must willingly yeeld vnto it: But if it bee euill, I must steadfastly purpose to

84 *The wickedness of*
refuse it; yea and remove my selfe
so farre as possible from all danger
of being tempted vnto it.

If I bee strongly tempted to yeld
vnto any sinne, I must earnestly pray
vnto God for deliuerance, thus:

O most holy & blessed Lord God,
I the worst of all sinners, beeing
now as thou seest, strongly tempted
to sinne against thee, and not able to
resist the temptation, by reason of the
long settled wickednesse of my heart,
do humbly beseech thee to be so mer-
cifull vnto mee, as to saue me from
this great danger, thorough thy al-
mightie grace in Iesus Christ thine
onely Sonne, my Lord and Saviour,
Amen.

Having thus praied, yea, and praied
againc and againc, if neede re-
quire, I must with a good courage
put on the minde, that I will rather
endure any losse or dammage, than
yeld vnto that sinne. And I must
assure my selfe, that how strongly so-
ever I am tempted, God will most
certainly enable mee to endure that

temptation, wileſſe I baſely conſent
vnto it.

When by the grace of God I am
freed from anie temptation, I muſt
praiſe him thus;

O the Father of mercie, and the
fountain of power, I a moſt weake
wretch, I not able to reſiſt the leaſt
motion of ſinne that may be, do heart-
tily thanke thee for this gracious
deliuerance, which thou haſt vouch-
ſafed to giue vnto me. O good Lord,
I beſeech thee to continue thy grace
towards me, that I may alwaies bee
more and more thankfull vnto
thee, through Jeſus Chriſt thine on-
ly Sonne my Lord and Sauour. A-
men.

If through want of heede, or by
weake reſiſtance, I fall into anie ſin,
I muſt ſo ſoon as I know it, make my
confession, & prayer, vnto God thus;

O moſt holy, and righteous Lord
God, I moſt damnable ſinner haue
now ſinned againſt thee thus, and
thus, &c. I crie thee mercie, O moſt
mercifull Father, beſeeching thee

36 *The unburthening of*
to give mee true repentance, pardon
and freedome from this, and from
all my finnes, thorough thine onely
Sonne Iesus Christ, my Lord and Sa-
uiour. Amen.

Moreover, because I am much gi-
uen to sinne openly, that is, in the
sight, or in the hearing of some one
or manie of Gods people, which is a
great meanes to draw them into sin,
or to harden them in sinne, or at least
to discourage those which make
conscience of their conuersion, wh-
every one that shall heare or see me
sinning, I must, so soone as I per-
ceiue my sinne, with all possible con-
uenient speede, verie plainly, and re-
pentingly, confesse it thus; Such a
thing you saw mee doe, or, Such a
thing you heard mee say: I beseech
you for Gods sake, to take great heed
that it cause no euill effect in you: for
it was a sin against God, and there-
fore I crie God mercy for it.

Thus I must confesse my open fault;
yea if it be committed in preaching,
writing, or howsoeuer. A pulpit fault

in the same pulpit, and to the same companie, must be confessed. These be my rules for the practise of zealous reformation, that I may bee in verie deed a member, and minister of the reformed Church.

Now I wil declare vnto you, how I endeauoured to bring my selfe into those foure Rules, & with what successe.

All the rest of *Aprill* I in a manner lost, endeauouring verie little or nothing: but I could haue no quietness in mind longer than I intended that businesse.

The first of *May*, died in our Parish a gentleman, one *M. Kellers*, of the same tormenting disease which I haue: he had bin long time verie grievously pained with it.

Euerie day, specially in the morning, it plagued me. Wherefore to ease the paine, I dranke much small drinke: and sometime water; yea now and then, mine own water; because I was told that so I should bee eased. But though I dranke neuer so

38 *The unburthening of*
much, after it was passed thorough
my bodie, the paine came againe.
Yet notwithstanding all this, I could
not keepe my selfe in the companie
of God, specially when I was in the
companie of anie bodie: for then I
fell into a deale of idle vnholly com-
munication.

The eight of *May* beeing Sabbath
day, in the euening, these foure were
together, Mr. *Sydney Zouch*, M. *Mat-
thew Base*, *Philip Aram*, *Richard Kel-
by*: we dranke at Mr. *Matthew Base*
house, who at the parting said thus
vnto vs; it is great oddes, that all we
foure shal not be aliue this day twelue
moneth. I roundly tooke the words
so my self, iudging that the first which
must be gone was I, & that God had
put into his mind to say those words
for my monishment. Yet (see the set-
tled wickednesse of mine heart) after
my departure from them, I met with
other companie, & so merily deligh-
ted my selfe with prophane talke,
that when I came into my chamber,
I was forced to goe praiserlesse to
bed

bed, because my soule was cōfounded
 & ashamed to look vp towards God.
 The morrow morning, I praied
 thus; O blessed Lord God, most mar-
 uellous art thou in goodnesse, and
 patience. Is it possible that thou
 canst forbear the powring of thy
 iust, and wrathfull vengeance vpon
 me? O Lord, it is exceedingly e-
 nough that thou halt thus long for-
 borne mee. Cut off, I beseech thee,
 this most cursed course of my sinne,
 and doe vnto me that which is most
 pleasing to thy holy will. O Lord, is
 there yet anie hope that I should be
 saued? Yea, with condition of re-
 pentance. Woe is mee! there is no
 possibilitie of my repentance. I can-
 not steadfastly continue in the pur-
 pose of resisting my sins: yea so long
 as thy pleasure is to preferue me a liue,
 thou callest me vnto thee: O God, I
 would come, but I cannot: I will as-
 say, O I haue no faith. This is that
 which commeth of long liuing in
 sin. Yet who can tell what thou
 wilt doe, if I but offer to assay?
 Without assaying, there is no tur-

The unburthening of
 ning: without turning, no saluation.
 Therefore I will assay. Good Lord, I
 cannot. How vnouth? How strange?
 How beyond all possibilitie doth
 the practise of a conscionable life
 seeme vnto mee? O Lord, besides
 mine owne inward vnrepentance,
 the violent streame of this world
 hindereth mee. Most folke further
 mee in sinne, some one way, some a-
 nother. But a verie few helpe me
 to enter in at the little doore of re-
 pentance. Men may talke much, &
 professe great matters; but it is re-
 pentance that shall trie what kinde
 of people they bee. O how easie a
 thing it is to make an outward shew,
 if that would serue the turne? The
 heart must be ypright with thee, and
 the spirit must cleaue fast vnto thee;
 else it is no bargaine, no couenant be-
 twene thee, and the partie. In the
 name of Iesus I will assay. O Iesu
 helpe mee, for thy most comfortable
 names sake, Amen.

That verie same day, I comming
 into companie, turned from God.

Tuesday

Tuesday I praied thus; O Lord God, I doe plainly perceiue, that to pray vnto thee for the grace of repentance, and not to enforce my selfe to practise the means, is a kinde of mockerie, and a fearefull pronouncing of thy displeasure. Earnest praier, and diligent practise, wil mutually, through thy grace, strengthen each other. But neglect of practise, sheweth cold deuotion. Therefore I purpose to force my selfe vnto this businesse. O good Lord be mercifull vnto me. Amen.

My intolerable paine grew worse and worse, yet I could not frame my selfe to take anie sure hold vpon the grace of repentance.

Munday the sixeteenth of *May*, I praied thus; O Lord God, had I not beene a stonie hearted sinner, this deadly windinesse might haue terrified me from sinne aboue sixe yeares agoe. O how blessed should I now haue beene, had I but these sixe last yeares in singlenesse of heart serued thee! Now my time is gone; mine heart

92 *The unburthening of*
heart is dead within mee. And
though I should liue a while, this
hellish strangurie quite disableth
mee: yet were I turned vnto thee,
thou wouldest be verie gracious vn-
to mee, Oh! mine heart is so deuil-
lishly bent to sinne, that no vower,
no oathes, nothing can turne it. O
Lord, what shall I doe? I am as a
man that hath most deadly wounded
himselfe, and dying would not die.
But woe is me! There is no remedie.
He that is wounded to death, must
die; yea, but thou vouchsafest to
raise vp some by the grace of thy
Sonne. True, Lord, true it is. But
few of that companie bee such as
haue beene dissembling hypocrites.
And of all counterfeits, the most vn-
curable is a counterfeit preacher
of thy righteousness. My soule
can hardly thinke how such a one
should haue the grace of repentance.
Of all such, if anie such there bee be-
side me, I am the worst. O good
Lord be merciful vnto me the worst
of all sinners. Amen.

Friday

Friday the twentieth of May, I
praied thus; O good Lord, though
the hardnesse of mine heart bee ex-
ceedingly great, yet ought I not to
despaire: for thy Sonne likeneth the
kingdome of thy grace vnto a graine
of musterdseede, and vnto a little
leauen. O my soule, hast thou not a
little faith? Looke vp vnto heauen,
and craue of thy maker that the ful-
nes of grace which is in Iesus Christ
may haue some little influence, and
entrance into thee, by the holy
Ghost. O my good Lord, my soule
is full of vnbeliefe. I beseech thee
to bee mercifull vnto mine vnbelec-
uing soule. Amen.

About noone the same day, hauing
dined with two strangers (for I
lodge, & table in a victualling-house)
comming into my chamber, I con-
fessed, and praied thus; O Lord,
what am I that I should vndertake
to walke vp rightly before thy face?
I cannot, for the companie, and pre-
sence of anie one draweth my mind
downe from thee. O why doest
thou

94 *The unburthening of*
thou suffer the poore children of A.
dam to bee thus carried away? Is it
because thou wilt haue it so? sic vp-
on me sinne-blinded wretch! when
a seruant for his naughtinesse is tur-
ned out of his seruice, hee should lay
the blame of his miserie vpon him-
selfe, and not vngraciously exclaime
that his lord had a purpose to put
him away before euer hee offended.
Yea, but silly man thinketh, that
thou who art so rehownded, and fa-
mous for mercie, shouldest be mer-
cifull vnto euerie one. Or if not so,
because then iustice should not bee
seene, nor the benefit of mercie so
well appeare: yet the greater num-
ber should haue mercie; specially
seeing that the God-man Iesus hath
paid so great a ranfome for mercie.
Wee doe not consider that among
manie traitors, it is much if a King
pardon one. Sinne is treason against
thee, yea farre more hainous, than
the highest treason can bee against
Princes; because thy Maiestie is in-
finitely greater than theirs. Also thy
hate

hate of sin is aboue our vnderstanding, for it is according to the measure of thy holinesse, which is vmeasurable. Ah! my father Adam little knew, how manie thousand thousands of his owne naturall children, hee did throwe into euermlasting miserie, in breaking thy commandement. Hee was well able to haue obeyed thy will: So am not I: for from out of him I haue together with my bodie, receiued a wicked inclination, which now is by long custome in sinning, most extreaimly hardened. O good Lord be mercifull vnto me. Amen.

That afternoone I kept my selfe within, and the morrow also. But Saturday at night I by occasion of companie, fel into vain mirth, whereunto I am excelliuely giuen. There is indeede a good kinde of merriment, if wee could hit vpon it. For, according to the last, and in my weake iudgement, the best translation of the Bible, *Hee that is of a merry heart, hath a continual feast, Pro. 15. 15.*

But

But in the Jewes language, a merie heart is a good heart; and therefore there can bee no sound safe mirth without the grace of repentance. Can a subiect, though of high degree, bee frolike and iorund before the face of the King, so long as his Maiestie is grievously displeased with him? That were a readie way to discouer an vnloiall heart, which vnto a prudent Prince is verie abominable. But what if the same subiect bee vpon humble submission receiued into his Superaignes fauour? will hee not bee verie moderate in his mirth, so long as he is in the presence of his Maiestie? will it not bee ioy sufficient vnto him, to bee free from giuing his Liege Lord any nic cause of distaste, and to minister vnto him all possible good contentment? yea, else he is not fit to be in the presence of Maiestie, for hee eclipseth the roiall glorie, which cannot but cause some euill effect one way or another. So it is betweene the Lord of glorie, and those which
serue

serue in his presence, that is to say all Christians.

The 22. of *May*, beeing Sabbath, I was sore plagued with the strangurie; yet going to Church, and after diuine seruice comming into the pulpit, I felt my selfe to bee something coole, and able to speake. So might I haue continued, but that I did as I would wish no man to doe, straine my selfe with a kinde of furiousnesse; the common behauiour of such as are tumultuously, confusedly, and rawly prepared.

The best way for a Preachers selfe, and the most likely to preuaile in perswading his hearers, is, if I bee not much deccined, grate, milde, and treatable speech.

If a man perceiue it in himselfe, it is a verie grieuous sight to see corrupted nature play the part of grace, and with a smokie flourish, make as though it would kill the diuell, being indeede his base slaue, so willing to obey, as hee to command. What a glorie is this to Sathany, what a disho-

98 *The unburthening of*
dishonor to God?

After I was come home, I praised God thus; O most excellently gracious Lord, what shal I sinner doe I am neither worthie, nor able to praise thee: yet exceedingly bound to doe it. O Lord, what moueth thee to bee so good vnto the worst of all sinners? Onely thine owne goodnesse: for in me there is nothing but causes of prouocation: Yea a thousand, and a thousand thousand causes which crie vnto thee for vengeance, and continually vrge thy iustice to powre a whole sea of wrath vpon mee. And yet thou art gracious vnto me. Had I the holiest soule, and the strongest bodie of all that liue vpon the face of the earth, yea though I could liue an hundred holy liues, and die as manie right martyrdomes in zeale of thee, and of thy truth, I should not come neere vnto the making of a sufficient recompence for the goodnesse, patience, and forbearance which thou hast graciously shewed vnto mee. And

yet loe, most vile wretch that I am!
I still liue in sinne, and so continue,
displeasing and dishonouring thee.
O my good Lord, giue me grace to
bee once broken from this diuellish
wickednesse, though it be with con-
dition that I shall be the most refuse
man of all the world. Lay vpon me
what soeuer thou wilt, onely disbur-
den my conscience of sinne, and ease
my bodie of this vnsupportable
paine of the strangurie. Amen.

At euening praiery, I read & pre-
ached againe. Afterward, beeing ve-
rie much wearied, I had a minde to
goe and refresh my selfe in compa-
nie, (the bane of Sabbath day kee-
ping) and went first to one house,
then to another, ending the day ve-
rie heathenishly.

Monday after supper, my minde
pretended reason to draw mee a-
broad: and therefore out I went. To
ease my strangurie I dranke at one
house much beere, at another whey
in stead of beere.

Thursday a great heate, with a
deadly

200 *The unburdening of*
deadly faintness & calne. Upon mee
my left kidney was sore pained, and
thereupon I was grievously torment-
ed in the passage of my water.

The 29. of *May*, being Sabbath, I
took a course more easie for my selfe,
and as I verily beleue, more profita-
ble for the parish. In the forenoon, I
preached a sermon, & at evening pray-
er after the second lesson, I asked a
youth, who was wel provided to an-
swer, three or foure questions touch-
ing the foundation of Religion. Then
I made those short answers plain, &
proued them out of the Bible in
halfe an houres space. I humbly ad-
uise all young Preachers that they
will not imagine they can build Je-
rusalem suddenly: for sudden build-
ings will soone fall downe. I mar-
uell how it cometh to passe, that in
some places, even where learned
Preachers haue killed themselves
with sore labours, the greater num-
ber of people are grossely ignorant:
yea, I say it againe, and can proue it
verie grossely ignorant. I trust I am

To a ~~leader~~ Conscience

under protection, and that maketh
me the bolder to speake my minde,
in the feare of God, and loue of my
Country. The common sort is much
neglected: for neither matter of
doctrine, nor manner of speech is
fitted vnto their low and small ca-
pacitie. Most people for some three
quarters of an houre, if they vnder-
stand the words, and perceiue the
matter concerning their saluation
to bee plainly prooued out of the
booke of God, (which for ought I
know, is of greater reuerence with
them, than with manie of higher de-
gree, and greater vnderstanding :) I
say, if they bee plainly and briefly
taught out of Gods booke, they will
giue verie diligent eare: But if the
Preacher confound their vnder-
standing, or bee longer than ordina-
rie, they leaue all, and thinke thus:
When will yonder man haue done?
he hath no reason, to make an end.

The next Sabbath the fift of *June*,
I did follow the same order which I
ooke the Sabbath before.

Thursday

Thursday following I was drawn to a feast, and so into much sinne: for no sauce is so common at a feast as sinne. Sinne maketh all the compaignie merrie: Sathan also hath his factors, who beginne some one or other vngodly kinde of merriment. I am naturally such a one, yea worse than the worst of them that are so disposed: yet this I say, While you liue, blesse you from those which are speciall ringleaders in matter of vnholy pastime: for the deuill himselfe setteth them a worke.

Friday I dined with certain strangers, and so fell into forgetfulness of God: afterward comming into my chamber, I praied thus;

O Lord God, how is it possible for him which seeth thee not, to keepe compaignie with thee: I beleue that I am before thy face, what aileth me then, that I do not professe and shew forth this my beleefe? because there is no compaignie to be had with most people, if this beleefe be acted, and put into practise. I my selfe should

take it for an vncouth thing, if an other in my companie should appear to present himselfe before thy face. Our disposition abhorreth to be awed, our mindes are full of vanitie, we are like vnto foolish schollers that loue not to haue their schoolemaster in their companie: yea, wee are worse than they; for when their master is with them, though it bee sore against their will, yet they acknowledge his presence: and if hee be a wise man, tempering masterly grauitie with fatherly gentlenesse, hee shall in time winne those rude ones to be glad of his companie, and verie reuerently to loue him, as the parent of their good education: So wouldest thou graciously worke vpon vs, if wee would acknowledge thy presence; but this is quite contrarie to the bent of our hearts. O good Lord, I beseech thee to be mercifull vnto vs. Amen.

That day in the afternoone, I went to Church to burie an old man, named *Richard Duke*, and thence I
went

went into the towne, where being in
company, I forgate God, and what
any man perceiued in my behavi-
our, I know not. Thence I came
home; and after some idle commu-
nication with some which I found
in the house, comming into my
chamber, my spirit was so ashamed
to speak vnto God, that I went pray-
erlesse to bed.

The morrow being Whitfunday-
eue, I was so grievously tormented
that I dranke besides much beere,
foure quarts of water.

Whitfunday one preached in my
place both forenoone and after-
noone.

Munday by reason of ouerfull di-
et taken the day before, the winde
cholicke began in my bowels, which
held me all day, and all night in sore
paine: yea though I used both pur-
ges and clisters, it hung vpon mee
wel nigh all the weeke following.
I must not tell how impatiently, how
abominably I behaued my selfe, as I
lay tormented with that fit. O most
holly

holy Lord, forgiue mee I beseech thee, and of thine exceeding great mercie free mee from the wicked bondage of my sinnes. Amen.

Trinitie Sunday I should haue preached a sermon at Kirk-Ireton, some eight miles from Derby, where one M. Storer sometime a baker in London, hath given a Sermon to bee preached, and certaine monie distributed that day yearly for euer: whither, because the towne of Derby is bound to see that worke performed, I had beene sent, as I remember, foure times. But my filthie strangurie now so vexed me, that I could not ride: Wherefore tarrying at home I preached twice to mine own charge. Were I able, I would giue so much vnto the Parish of Alhallowes in Derby for euer, as should keepe their owne Minister at home among them; for it is a great companie of people, and hath great need of continuall carefull guidance in the way of God.

The sixe and twentieth of June
F being

106 *The unburthening of*
being Sabbath, though in the morning I was sore troubled with the strangurie, yet God of his mercie enabled me to preach in the forenoone, and catechise in the afternoone.

He that had seene how I studied monday, and tuesday for matter of praier, and psalmes vnto God, in desire and hope of deliuerance out of the bondage of sinne; and after all that, how quite contrarily I bent my course, would verily bee perswaded that hee had seene not one man, but two men in one outward likenesse, the one with manie teares pitifully crauing mercie at the hands of God, and the other turning his backe to God, and running away from him.

Tuesday euening I was at a place in the towne, prophanely pleasing my self. Beeing returned home, and sitting downe in my chamber, my minde left mee and went backe to the same place againe. At last with much adoe, I started vp, and falling downe vpon my knees before the face of God praied thus;

O my creator, thou seest how it is with me. Thy goodnesse is most wonderfull, my wickednesse is most vncurable, and vnufferable. O make a speedie end of my sin which way soeuer it pleaseth thee, and blessed for euermore be thy Name. Amen.

The morrow I straggled not abroad, but mine affections were very vnruly; yea, & that which is strange, I could not frame my minde to take anie deepe conceit of the wickednesse of mine heart. Thus it is when a mans heart is settled in the loue of anie euill, he is not able to thinke so of it as it is.

Friday the first of *July*, I dined with a guest, a learned friend of mine; who tooke occasion to speake somewhat sharpely against Precisians. This, I thought, hee did the rather, because some enforced him, that I was too familiar with such people.

Therefore to satisfie both that Minister, & all others whom it may concerne, I most humbly craue the bene-

108 *The unburthening of*

fit of modest libertie, to speak without offence, what my poore soule in the sight of God, thinketh touching this diuision. It hath beene a means of great aduantage both to Poperie and prophannesse: yea, this wretchednesse is caused by it, Vpon either side diuers haue nothing else to commend them, but onely this, that they are of that side; yea and the side is glad to make vse of them. Is it not a lamentable case, that some appeare to haue almost no conscience but against ceremonies; others none but for ceremonies? The Precisian doth (in my conscience not without great cause) crie out against ignorant, idle, and prophane Ministers. But where is the fault? The coast had beene well cleared by this time of the day, had not Sathan caused church-gouernment to bee both by way of sobernesse, and in the fashion of madnesse, verie fiercely assailed. But to what end? to reforme the Church? No, to deforme it.

This is my beleefe concerning
Church-

Church-gouernment. Can anie man truly say, such a lord Bishop doth not seeke his owne worldly commoditie, but the edifying of his Diocese, and the glorie of Iesus Christ? Dorth it euidently appeare that his whole bent is in the diligent discharg of his office to approue himselfe vnto God, and vnto euerie conscience of men in the sight of God? Then wil I conclude vpon my soules perill;

There is the Apostolicall

Church-gouernment of

Iesus Christ.

If anie such there be, who cannot in some good measure bee truly so reported of, the calamitie is great, the iudgement verie fearefull. Yet because of personall faults, to destroy a diuine ordinance, & bring in confusion, the calamitie would be greater, the iudgement more fearefull.

Indeede Church-discipline is not reuerenced for want of holy seueritic. The punishment of fornication and a dulkerie, &c. is little else but large fees: & filthie gaine, sic vpon it!

110 *The unburthening of*
I would intreat leaue to speak once
more. Touching the ministerie, be-
sides what I haue by the way signi-
fied already, I humbly pray great
Schollers, and all that seeke after
riches, and advancement in the
Church, to ponder these my words;
The Gospell of the Sonne of God,
must, & will first throw down Pride,
and Couetousnesse, before it worke
an vniuersall good in this King-
dome.

Those two great finnes cannot be
upheld anie way, but onely by Pope-
rie; for they must bee accompanied
with a superstitious conceit that pomp
is religion: which, when all haue
said what they can say, the Gospell
will not endure. So I haue done.

The same friday after that I had
dined, it came into my minde to goe
into the towne, as formerly I had
done. But I felt in my heart no
desire to goe. Therefore com-
ming into my Chamber, I began to
wonder at my selfe, what should aile
me, fearing lest some secret death
neste

a loaden Conscience. III

nesse had seized vpon mine heart. At last I brake out into these words, Whatsoever is the cause, blessed be the Name of God. O good Lord, let whatsoever come vpon me, so that my spirit may be settled in this disposition: And I shall bee bound to praise thee most ioyfully for euermore. Amen.

That day I kept my self within, & the morrow, and the Sabbath day, having gotten one to supply my place.

All the next weeke I continued so, and the Sabbath following, my place being supplied by one preacher in the forenoone, and another in the afternoone.

Wednesday the thirteenth of *July*, I still keeping within, praied thus;

O most holy, and dreadfull Lord God, with what face can so hainous a sinner as I am, dare to speake vnto thy most glorious Maiestie, or be so bold to aske any thing of thee? Thy most wonderfull goodnesse emboldeneth me, And yet still me thinkes

112 *The unburthening of*

I am past all grace, because sinne doth so abound in me. O Lord, my sins are as the sands of the sea innumerable, & therefore my soule must needs be thoroughly, and thoroughly stained: for euerie sinne so often as it is yeelded vnto, worketh a blacke blemish into my soule. Woe is me! my soule is wholly ouerrunne with a most foule filthie leprosie. This is all my comfort, that thy seruant saith, *Rom. 5. 20. Where sinne abounded, grace did much more abound.* The more deadly the disease, the more soveraigne the medicine, the more excellent the Physitian that cureth it. O God thou art able to do whatsoeuer powerfull work thou wilt; yea, thou canst doe infinitely more than thou wilt. But here is the greatest wonder, that thou shouldest vouchsafe to worke a most admirable cure vpon him vnto whom thou maicst most iustly say,

Away from mee thou most damnable sinner; away, out of my sight: I will not pardon thee; because thou
hast

hast most grieuouſly diſpleaſed, and
vnpardonably diſhonoured mee, in
breaking the lawes of my kingdom
in reſuſing my proffered grace, in
taking vpon thee to bee a preacher
of my righteousneſſe, and denying
the power thereof.

Yet bleſſed Lord, ſo long as the
Iudge doth not giue order, that the
condemned priſoner bee taken from
the barre, the poore wretch cries for
his precious life, ſaying, Mercie good
my Lord Iudge, mercie for Ieſus
Chriſts ſake.

The name *Ieſus*, with an earthly
Chriſtian Iudge, cannot but bee of
great force, and muſt needes moue
him verie much: for it is the name
of his deare Sauour, the onely name
wherby he truſteth to be ſaued. But
of all, and aboue all, the name *Ieſus*
is moſt precious in thy ſight, being
not ſuperſtitioſly parrated, but
mournfully preſented vnto thee,
Therefore though a thouſand thou-
ſand ſeuerall inditelements be found a-
gainſt me, and though the lawes of

XIII The ~~rehearsing~~ ^{rehearsing} of
thy kingdome doe condemne mee;
yet seeing that it is thy good plea-
sure, to suffer me to stand in thy pre-
sence, and not to be taken out of this
world, I rise vnto thee, saying; Mer-
cie Lord God almightie, mercie for
thine only begotten Sonnes sake, Je-
sus Christ, God and man crucified:
for the loue of him, blessed Lord bee
mercifull vnto me the worst of all
sinners. Amen. Amen.

bo Towards evening I being punished
with the horre passage of my water,
painfulnesse about the left Kidnie,
and burning of the right foote, was
much afraid of a deadly fitt of the
stone, and therefore praied thus;

O my good Lord, it is a most mi-
serable state, for a man hauing spent
his time in sinne, to die before that
hee haue in the way of repentance,
done anie seruice vnto thee. This
dolorous disease tormenteth mee
fore, and threatneth to kill mee. O
Lord, might it please thee in some
measure to rebuke it, that I may liue
a while, and glorifie thy grace in the

zealous

zealous reformation of life; O how
should I then be bound to praise thy
blessed name!

Me thinks I hear thee saying vnto
mee; Thou vaine man, that talkest so
much, and makest so manie doubts,
wouldings, and wishings, let me see
thee once turne vnto mee, and then
thou shalt know more of my mind:
vntill then, all that thou saiest or do-
est is as nothing: therefore make no
more words, but turn speedily from
sin whilest time serues, and say thou
hast faire warning.

O Most gracious Lord, I haue
long had, and yet haue blessed be thy
name, verie faire warning; I will
hence forth endeauour to turne vn-
to thee through Iesus Christ. A-
men.

Thursday I began to sing a mor-
ning Psalme, which I purposed
hence forth to sing euerie morning,
hauing also prepared an euening
Psalme, to bee sung vnto the Lord
God, after that I am once wel entred
into the practise of repentance.

Mine

116 *The unburthening of*

*Mine evening Psalme, to the
Kentish tune.*



Lord most high, and



mightie God, I sinnefull wretch-



ed man, Confesse to thee so



heartily, as possibly I can.

That marvellous exceeding great

Thy goodnesse is to mee,

Who haue beene alwaies most vnkinde,
and gricuous vnto thee.

These verie manie yeares thou hast
(a wonder it's to tell)

Preserv'd

Preferu'd my dying life else; I
should now haue beene in hell.

Euen hitherto O gracious God,
Thou hast vpheld mee still,
Whom thou most iustly mightst long since
haue left to Sathans will.

What shall I therefore say, O Lord,
to thee for thy goodnesse?
O that my heart and tongue were fit
thy goodnesse to confesse.

O God my poore and sinnefull soule
Most humbly sues to thee:
That from this filthie wickednesse,
thou wilt once set me free.

Now blessed Lord, free me I pray,
free me for Christ his sake,
That of thy mercies in him I
my songs may euer make.

Then will I praise thine holy name,
For euer more and more,
With all my heart, soule, strength, and might,
I will praise thee therefore,

118 *The vnbarthening of*
O Father, Sonne, and holy Ghost,
all glorie bee to thee:
To thee three persons in one God,
one God in persons three.

Thursday at dinner, I fell into
much vncharitable speech concer-
ning diuers folke: therefore com-
ming into my chamber, I confessed
and praied thus;
O Lord, I haue sinned against thee
in speaking vncharitably of manie
people. Thou knowest that it is a
common practise of most companies,
in talking to shoote at roners, and
for lacke of other markes, to spare
neither the liuing, nor the dead. A
cruell sinne, and verie foule in anie,
specially in a minister of thy Sonne
Christ: for that gracious Lord was
so farre from speaking ill of others,
that hee had no minde to heare anie
bodie ill spoken of; Yea, hee chose
rather to busie himselfe in stooping
down, and writing vpon the ground
with his finger, than to haue no-
thing else to doe, but to giue eare
vnto

051 *A loaden Conscience.* 119
vnto a bad report; though it were
neuer so true, *Ioh. 8. 6.* O good Lord,
pardon my wickednesse, and giue
me grace to leaue it, through Iesus
Christ thine onely Sonne my Lord
and Sauour, Amen.

That euening, I hauing not beene
out of doores a whole fortnight be-
fore, went forth to see *Philip Aram*,
who was then new come home from
London, and told mee of the good
health of my worshipfull friend Mr.
Richard Sedley of *Southfleete* in Kent;
a gentleman endued with many ver-
tues, specially deuotion towards
God, and charitie towards the poore.
And because I haue taken occasion
to speake of vertues, so rare in these
euill, yet good-seeming daies, I can-
not forbear to commend vnto men
of worth, and worship, a verie nota-
ble pattern of right gentrie, Sir *Wil-*
liam Sedley the elder brother, whose
equall in bountifull releeuing of
Gods poore I neuer knew, and am
much afraid that I neuer shall know.
Foolish pride, insatiable covetous-
nesse

The unburthening of 120
nes & pampering gluttonie, haue ban-
nished hospitalitie, and vtterly re-
nounced liberalitie. Woe is me for
them! How vnlike themselues doe
manie great ones liue? hurtfull to
how manie? good to how few? The
world is too too full of pettie ty-
rants, whose iudgement lingereth
not, but followeth so fast vpon them,
that it ouerraketh some before they
die, and manie in the next generati-
on. If anie aske, what reason I haue
in confessing my owne sinnes, to ran-
sack the faults of others? Mine an-
swer is, I am, though most vnwor-
thie, a professed preacher of righte-
ousnesse, and therefore bound in
conscience to doe what I possibly
can against sinne. The day of
mine account draweth verie neere.
I haue foolishly lost much precious
time. Wherefore I am desirous to
make all the vse that may be of this
small remnant. I humbly beseech all
people, that in tender compassion of
my great losse, and fearefull danger,
they will bee pleased to beare with
mee,

me, if I seeme vnto them to speake of anie thing ouer-harshly, God Almighty knoweth that I heartily wish all good vnto all people. Now I returne to my selfe: I sat a while with my louing friend *Philip Aram*, and certaine other, whether they tooke knowledge of anie offence of mine, I know not. This I know, when I came home, my conscience found much fault in my behauiour, and therefore I was driven to crie God mercie for my forgetfulnesse of his all-seeing, all-hearing presence.

Friday, by reason of diuers which came vnto mee, I lost a great part of the day. Therefore at night I confessed and praied thus; O most righteous Lord, I haue this day not onely lost my time, but also by occasion of companie, indangred my weake bodie in drinking much betweene meales. I haue also bene a partaker of much idle, and vncharitable talke. I beseech thee to giue mee the grace to bee truely turned from these and
from

122 *The unburthening of*
from all my sinnes that I may bee sa-
ued. Amen.

Saturday about nine of the clocke
in the forenoone I praied, as I think,
more deuoutly, and effectually than
euer before. Among other words
of complaint touching my state, I
spake thus; There is no possibilitie,
no likelihood of repentance in mee,
being within my selfe so accustomed
to sinne, and without so holden vnto
it by the world. How can I haue a
nic hope to arise out of the hell of
sinne, seeing that I haue these twen-
tie yeares and more assaied and as-
saied to arise, and still alwaies fallen
down again? Yet O Lord, there is
hope in thee; though none in mee.
Vouchsafe to make an end of my sin-
ning, whatsoeuer become of me. My
duty is to craue mercy of thee. Good
Lord, I craue it: good Lord vouchsafe
to giue it for thy tender mercies
sake: for thy deere Son Iesus Christs
sake &c.

At dinner I spake my minde tou-
ching a matter which concerned me

not. Also I spak too far. Therefore
comming into my chamber, I con-
fessed and praied thus;

O my good Lord, I haue doubly
offended, in meddling with other
folkes businesse, and in speaking be-
yond the compasse which any whom
it concerneth ought to haue kept
himselſe within. Good Lord con-
uert me, and forgiue me. Amen.

The 17. of *July*, beeing Sabbath, I
was in the morning sore tormented
with the strangurie; yet by the
goodnesse of God, in the forenoone
I preached. Also after dinner I went
and praied with an old aged good
woman, widow *Milborne*, the mo-
ther of my faithfull friend *Ralph Mil-*
borne deceased. At euening praier af-
ter the second lesson, I asked a youth
three or foure questions touching a
foundation point of religion and
briefly made plaine his answers.
After all this I was in great danger of
a relapse; for I was intreated to goe
thither, where I should very grie-
uously haue displeased God, and that
through

124 *The unburthening of*
through mine owne wickednesse.
But by the grace of God, much a-
gainst mine own wil, I refused to go.

Whereas I made mention of my
faithful friend *Ralph Milborne*, I in-
treat the gentle reader, and hearer
to take knowledge from mee of cer-
tain notable properties that were in
him very plainly to be seene. He was
religious towards God, and that not
by way of schisme, dissention I mean,
but in peace. He loued his Minister,
yea he loued all Ministers that were
for the present state of the Church,
and of conscionable behaviour. He
was dutifully kinde vnto his aged
parents: for hee sustained them both
vntil his Fathers death, then his Mo-
ther vntil his own death, and by his
wil took order for her maintenance
so long as it should please God to
giue her the continuance of life. At
his death hee gaue portions vnto
manie brothers, and sisters, and to a
manie of their children. He was of
behaviour verie temperate, discreet,
and patient. He was farre from the
dis-
dis-

disposition to drink, and domineere in tauernes, and ale-houses: he did often chide me, because I was sometimes forward to goe, and other times easie to bee drawne vnto such places.

It were pitie that the memorie of these vertues should haue beene buried with him: For I knew hardly anie one of his ranke euerie way for goodnesse matchable with him. Some may be readie enough to commend themselues, though an indifferent man shall haue much adoe to finde anie thing that is worthie of commendation in them. Therefore at his buriall I tooke this text. *Prou. 20.6. Most men will proclaime euerie one his owne goodnesse: but a faithfull man who can finde?*

Wednesday the 20. of *July*, I was so beyond measure tormented in the water passage, and so burned in the soles of my feete, that I was forced to stand bare footed, and bare legged; yea, hauing a vessell of new drinke standing by me, with a bagge of

126 *The unburthening of*
of purging powder in it, for my bodie could not else bee kept from deadly costiueneſſe) I dranke glaſſe after glaſſe, kneeling vpon my knees, & calling verie lamentably vpon the name of God. They that at anie time haue drunke healths kneeling, had they ſeen me vpo my knees, weeping and praying, and drinking, would haue beene terrified from that barbarous faſhion of theirs.

Friday the 22. of *Iulie*, I was in the afternoone taken with a deadly paine vpon my left ſide, and therewithall and extreame windie faintneſſe oppreſſed the lower parts of my breaſt, ſo that my heart was continually readie to faile. This held mee vntill it was welnigh midnight, I lying full of paine, and calling vpon the name of the Lord. Then had I ſome reſt vntill morning, and then it beganne againe. This praier I oftentimes made vnto the Lord while I was in torment;
O moſt gracious God, if it be thy good pleaſure, that I ſhall in moſt
humble

humble and zealous repentance, glorifie thy name, vouchsafe for Iesus Christs sake to rebuke this my disease. But if it please thee not to make that vse of mee, because I am most exceedingly vnworthie, and vnfit to doe thee anie acceptable seruice; then most blessed Lord, withdraw thine hand from mee, and let me die. For why should I liue anie longer to displease, and dishonour thee, and to cause anie more euill vnto my brothers and sisters the children of Adam? Holy Lord, yet I heartily wish glorie vnto thy name, and all good vnto thy people. So I bequeath my selfe vnto thy pleasure. My sinne be destroied, thy will be done, and blessed for euer be thy name. Amen. Amen.

Towards night I felt some ease in my side, and breast, and was pained in my kidnies.

The foure and twentieth of *Iuly*, being Sabbath one supplied my place at Church, and I kept at home. That day

day some came vnto mee, with whom I fell in talke and by that means forgot both the presence of God and the holinesse of the day.

Monday morning I was sore tormented, so that my feete burned verie painefully; specially the right foote. I dranke great plentie of small beere, and yet burned still. In this sore torment, I praied thus;

O the fountain of right goodnesse, kindnesse, and mercie, I the most hainous of all thine enemies vpon earth, in this my grieuous miserie, haue none to flie vnto for helpe, but onely thee. O holy Lord, I haue sinned against thee: I haue sinned; O I haue sinned, and most vn sufferably prouoked thine Almighty maiestie, to destroy mee with most wrathfull vengeance. And doe I now in my selfe-wrought miserie come a begging to thee for ease? yea blessed Lord, for I haue no whether else to goe: and therefore I throw my selfe downe before thy face humbly crying thee mercie, and saying; O righteous

teous Lord, here lieth thy enemy, a
great traitor to thy kingdome, and
glorie, craving mercie at thy most
merciful hands, and beseeching thee,
not onely to pardon me thine owne
vengeance, but also to releue me in
this tormenting miserie, which I in
sinning against thee haue brought
vpon my selfe: euen by the wicked
disordering and distempering of my
bodie. Againe, mee thinkes thou
saiest vnto me; Ah thou wretched
man, doe not I shew thee great mer-
cie in sustaining thy dying life, and
calling thee vnto mee? Why doest
not thou come neerer vnto mee?
why dost thou not continually set
me before thy face, and submit thy
self vnto my pleasure? Thou knowest
thou art short of this, & therefore if
thou expectest grace from me, come
nearer vnto me; for thou art yet too
farre off to receiue comfort into thy
soule.

O my Lord God, I come, draw
me, and I will come: I will continu-
ally minde thee, feare thee, and call

G

vpon

130 *The unburthening of*
vpon thee. Amen.

On Thursday the 28. of *Iuly*, I being
horribly tormented, praied thus;

O most gracious God, thou seest
that this painefull, and loathsome
disease, will greatly hinder me in thy
service. O therefore that it would
please thee to ease mee of it, and to
lay some other iudgement vpon me
so great as this, but not so shamefull,
and hinderous. Me thinkes I heare
thee say yet againe;

I tell thee thou sinner, when thy
service pleaseth me, my grace shall
be euery way sufficient for thee.

Most holy Lord, this I verily be-
leeue: therefore in the name of Je-
sus Christ henceforth I will wholly
endeavour to please thee. Amen.

The last day of *Iuly*, being Sab-
bath, though I was sore tormented,
I had no remedie, but needes must
preach my selfe: for neither was I
prouided of any supplie, & a Church-
warden came to tell me, the parish
took it in displeasure that I my selfe
performed not my duetie. That day

I prea-

I preached twice, to the great hurt of my bodie, which appeared by manie little threads of skinnie which came from me in my water.

Monday the first of *August*, such a drowfie windie weakenesse hung vpon mee, specially in my breast and head, that manie times I was readie to fall, and had much adoe to stand: a painefull sleepinesse was still coming vpon me, whether I did read or write. Monday night I being in bed, and fallen into a slumber, I was so strangely taken as neuer before. Some thing seemed to bee vpon my backe, and so to presse mee downe, that my face was held hard to the pillow, and much winde brake out at the right eare. Being verie troublously waked, I called vpon my good Lord for mercie. I perceined a shiuering windiness offering to arise out of my thighes. I tooke this by ouerforcing my selfe in preaching vpon the Sabbath day, if I bee not much deceiued. It pleased God, that afterward I had some quicke

130 *The unbarthening of*
vpon thee, Amen.

On Thursday the 28. of *Iuly*, I beeing
horribly tormented, praied thus;

O most gracious God, thou seest
that this painefull, and loathsome
disease, will greatly hinder me in thy
service. O therefore that it would
please thee to ease mee of it, and to
lay some other iudgement vpon me
so great as this, but not so shamefull,
and hinderous. Me thinkes I heare
thee say yet againe;

I tell thee thou sinner, when thy
service pleaseth me, my grace shall
be every way sufficient for thee.

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rest: but towards morning the cruell strangurie came vpon me. Alas, that there is no remedie for such a filthie tormenting disease. A Physician writing vnto me, among other words said thus;

Know that your disease is incurable.

The seuenth of *August* beeing Sabbath; my disease still tormenting mee, I praied and vowed thus;

O most holy, and righteous, good, and gracious Lord God, I the most foule and filthie sinner of all the world, doe heere make a complaint of my selfe vnto thy glorious and blessed maiestie, that I am not fit to lue in thy sight, much lesse to serue thee in the Gospell of thy Sonne: because I doe not walke with thee, nor keepe my selfe in thy companie, as thy seruants doe. O be mercifull vnto me I beseech thee: I haue heretofore made manie vowes, that I would enforce my selfe to waite vpon thee. But woe is mee I haue not kept them: now I most humbly pray

pray thee, that all my former vowes
may bee shut vp in this which I am
minded to make vnto thee. And this
it is; This day two feuerall Preachers
will supply my place: I beseech thee
to presse them with holy matter, hal-
lowed affections, powerful exor-
tation, and good successe. If I doe
not from this day forward, verie
conscionably endeaour to hold my
self to the practise of my foure Rules,
I will the next Sabbath day quite
put my selfe out of the ministerie;
yea and openly professe vnto the
world, that therefore I doe it, be-
cause my conscience doth certainly
iudge mee not to be fit to preach the
Gospell. Good Lord, this is my vow.
If I either reforme my selfe from
this day forward, or for default
thereof, leave the ministerie, I break
not my vow. If I doe neither the
one, nor the other, let mee euera-
stingly bee forsaken of Iesus Christ.
If I conscionably reforme my selfe
by thy grace, and so continue with
thy fauour in the ministerie, O that

134 *The unburthening of*
thou wilt be mercifull vnto me, touch-
ing this horrible disease. Then
shall I holily and wholly betake my
selfe to serue thee, as mine hearts de-
fire is to doe. If I reforme not my
selfe, and therefore, as my vow requi-
reth, leaue the ministerie, I aske no
more, but the destruction of my sin,
to thy good pleasure & glorie. Now
blessed Lord, I offer yp this yowe
vnto thee for an euerlasting dede,
and thereunto vchangeably say, A-
men. Be it neuer changed, but euer
in force betweene thy blessed Maie-
stie and me. Amen.

That day some came vnto me, and
what with one matter, what with an
other, caused me to talk at randome,
as though I had not bin in the com-
panie of God. When they were
gone, I cried God mercie, and pro-
mised to be more mindfull of his
presence, and fearefull of his displea-
sure. At night some came to mee a-
gaine, and talking of manie things,
moued me to passe my bounds, but
not so much as before. yet all this

while

85

while I was not entred into my vowed practise. This I did fully perswade my selfe, that if I could in companie be mindefull of God, and shunne the displeasing of his Maie-
stie, I were in a verie faire forward-
nesse of reformation.

Monday the eight of *August*, I held my selfe vnto my praiers and businesse carefully, thinking how I should auoid the great danger of companie, and talking; I praied vnto the Lord thus;

O good Lord, thou seest that my disposition is hardened in sinne, and most vntoward vnto thy seruice: Thou seest also how apt other folke are to further mine vntowardnesse to hinder my repentance. I beseech thee, that for thine onely Sons sake, thou wilt powerfully breake mee from mine vntowardnesse, and prepare mee in thy feare to shun the manifold wickednesse which is one way, or another caused by company-
ing and talking. Blessed Lord, true it is, as I take harme by others, so

136 *The unburshening of*
they take harme by me: for thy mercies sake bee mercifull vnto vs, and keepe vs from causing anie harme one to another. Amen. Amen.

Betweene tenne and eleuen of the clocke, there came some vnto mee about a matter of vnkindnesse betwene certaine parties; which had not then beene called into question, if I had concealed a report which in writing was giuen vnto mee, and which I was very confidently willed to shew vnto whom I would. It is likely that manie an one would haue thought himselfe well warranted to shew it, specially if it had concerned him so neerely as it did me. I shewed it not, but onely told a certaine part of it, which caused the comming of those men vnto me. After that wee had talked of the businesse, and they were gone, I confessed and praied thus vnto God;

O most gracious Lord, I did euill in receiuing that paper, and worse in speaking of anie thing written in it. I beseech thee to pardon me, and

to giue grace that I may neuer here-
after speak anie thing of that matter,
but only my bounde thanks & praise
vnto thee, through Iesus Christ thy
Sonne, my Lord and Sauiour. Amen.

In the afternoon vpon occasion I
praied thus;

O most gracious Lord, thou seest
that by thy goodnesse I got not out
to seeke companie, all perceiue it is
great folly for to do. If any come vnto
me, & enter into fringeson talk, I can
not tell what I should doe. Thy spirit
saith, that in the multitude of words,
there wanteth not sinne, *Prva. 10. 12*.
And what great losse is so precious
time cometh vnto men by vain idle
communication, I know by experi-
ence to my great grieve. Most mer-
cifull Lord, thou hauing brought me
thus farre, and broken mee from see-
king companie, from joining in com-
petic words, vouchsafe to magnifie thy
mercie, in making me to preuaile a-
gainst this impediment, & all others
that I may euerlastingly praise thy
name the refore, through Iesus
Christ thine onely Sonne, my Lord

138. *The winburning of*
and Saniour, Amen. *being on*
Tuesday morning, the strangurie
pained mee verie grievously, and my
feete were in such extreame heate,
that I was forced to stand barefooted.
In this burning torment I prayed,
O most mightie and most merciful
Lord God, my Maker, and Saniour,
of thy most tender compassion,
and most excellent mercy, vouchsafe
I beseech thee, to ease me of this filthy
tormenting disease, and lay vpon
mee in stead thereof what crosse,
what iudgement thou wilt. Mee
thinkest thou saiest;

Thou foolish man, put away thy
folly, draw neere vnto me, and I will
draw neere vnto thee.

O good Lord, blessed be thy name.
In the name of Iesus Christ I will
draw neere vnto thee, I will henceforth
be alwaies verie mindeful that
I am before thy face, nothing in
the world, no not anie companie
shall put mee out of that thought.
Being in companie, so often as I
perceiue my mind to turn it self from
waiting vpon thee, I will presently
break

breake out into these words; Fie vpon me! what a forgetfull foole am I? Good Lord forgive mee and correct mee. Then if anie aske the reason, why I spake those words, I will verie plainly tell it. Most gracious Lord, giue mee grace thus to doe, and blesse mee in so doing through Iesus Christ thine only Sonne, my Lord and Sauour. Amen.

The staires to my chamber are the comming vp vnto three other chambers. So oft as I heard the noise of any bodies feet comming vp the staires, I was verie fearfull that some or other were comming vnto me, & as glad if I heard them go by the doore to any of the other chambers. How men may iudge of this, I know not, but my conscience doth assuredly certifie mee how the Lord God iudgeth of it.

That forenoone some companie came to me, and staid long; wherefore though I in some sort looked to my soule, yet could I not avoid bodily hurt:

140 *The unburthening of*
hurt: for I hauing, to ease my paine,
taken much drinke before the com-
panie came, beeing forced painfully
to hold my water, when they were
gone, there came such things from
out of my bodie, as if manie skins
within were pilled off. Wherefore I
fully perswaded my selfe, that I was
possessed with a windie fretting in-
flamation, which of necessitie must
verie shortly kill mee; and that, as
I thought most likely, by the peri-
shing of my bladder. In the after-
noone I praied thus;

Most blessed Lord, verie true it is,
that the doore of heauen is in com-
parison much lesse then the eie of a
needle. An entrance there is: but
most hardly to be gotten. The begin-
ning of an vnfained godly life, is the
hardest work in all the world. Then
what meaneth Christ in saying that
his yoke is easie, and his burthen
light? His meaning is, that true
repentance, and right faith doe
ease, and lighten a loaden con-
science. There is no remedy but sin
mult

a loaden Conscience. 141

must needs bee put off, else there is
no saluation, no heauen to bee had.
Wo is me! How can a black-moore
put off his blackenesse? It is vnpos-
sible; Yea, but thy Sonne hath told
vs, that all things are possible with
thee. True it is, O Lord, I belecue it.
But the question is, what thou wilt
doe? Therefore with the poore le-
per I say vnto thee, O Lord, if thou
wilt, thou canst make mee cleane.
The Spirit answereth me saying; To
day if thou wilt heare his voice, har-
den not thy heart.

I must strue to vnhardnen mine
heart in obeying thy word, which
word thou hast graciously made
knowne vnto mee, to the end that I
should obey it in putting off my sin.
but if knowing thy will I continue
disobedient to thee; O what a most
dreadfull measure of euermore
vengeance shall speedily fall vpon
me! O Lord, none can vnhardnen
mine heart, but only thou. Then how
can I vnhardnen it? If thou euer vn-
hardnen it: thou wilt make me to vn-
hardnen

142 *The unburthening of*
harden it; for thou workest the will
and the deede in them that shall bee
saued. They must will, and doe that
which is pleasing vnto thee. The
power to will, and doe it, they must
haue from thee. Therefore thy ser-
uant *Paul* aduiseeth vs to worke out
our saluation with feare, and trem-
bling; that is, awfully, and carefully
to vse the meanes which thou hast
appointed, that so thy grace may
work in vs obedience vnto thy wil,
which is the onely way of saluation.
Good Lord, in thy Sonnes name I
will strive to vse the meanes which
thou hast appointed for the brea-
king of mine hard heart. Blessed be
thy name: I thinke no man, or wo-
man in all the world can haue more
warning to denie himselfe, and ha-
sten repentance than I haue. To
thy mercie and good pleasure, I
wholly betake my selfe, thorough Je-
sus Christ. Amen. Amen.

Wednesday morning I was verie
tormentingly pained in the water
passage, and therefore praied thus.

O blessed Lord God, this foule disease tormenteth me verie sore: O that it may bee pleasing vnto thy most glorious goodnesse, even in such measure to ease me of this disease, as by thy grace I will. from this time forward denie my selfe, and giue glorie vnto thy truth!

Me thinkes thou saiest, Go to then. See that thou conscionably denie thy selfe, putting thy whole trust in mee. And for thy comfort, thou shalt be sure to finde these my words true; I am mercifull. My mercie is vpon them that feare me.

Most gracious Lord, blessed be thy name, I belecue thy words. And now thorough the grace of Iesus Christ, I will stedfastly set my selfe to denie my selfe. O Lord, bee mercifull vnto mee, that I may thoroughly doe it. And then they will bee done. Amen.

About an houre after I had so praised vnto God, my paine of the spleene came vpon me, in such sort that mine eies were much dazled, mine heart deadly

The unburthening of
deadly vexed, my limmes faintly
wearied. Being in this state, I prayed
thus;

O good Lord, what shall I doe?
This my deathfull bodie cannot
possibly hold out, nor be seruiceable
vnto thee in anie good measure, ac-
cording to my calling. O my good
Lord what shall I doe? I haue no
warrant to expect anie extraordi-
narie releeuing of my bodie. And
this deadlinesse putteth my poore
soule out of comfort. Me thinks thou
saiest;

Let thy soule be steadfastly, and
vprightly bent to serue mee, for so it
shall receiue comfort from me. Tou-
ching thy bodie, doe mee what ser-
uice thou canst, and betake it vnto
me to dispose thereof, as I see good.
By grieuing at thy diseasednesse,
thou makest it to bee worse. There-
fore bee onely zealous against thy
sins, the cause of all thy miserie. But
take heart of grace, and sustaine thy
weake spirit that hath assured con-
fidence of my mercie towards thee.

O my good Lord, most wonderfull in mercie, and Almighty in power, with all humble thankfulness I receiue these words from thee. My soule is certainly perswaded that thy purpose towards mee is according to those words. Blessed Lord, it griueneth me that I haue so long displeased, and dishonoured thee, and now am quite disabled that I can doe thee no seruice; because my bodie is full of death. Yet according to thy commandement, I will thorough thy grace wholly bend my spirit to serue thee. And what seruice my dying bodie can performe, I will put it vnto, betaking my selfe euerie way to thy good pleasure, and most holy will. Amen.

That day in the afternoone I was tormented, yet let me say the truth, in a manner, as it were vnderhand, succoured and sustained. My backe was about, and below the kidnies verie sore: which made me fearefull of a fit of the stone, which from the
last

146 *The unburthening of*
last November I had not.

It came manie times into my minde, to admonish all sorts of people, to leaue the most common taking of Gods name in vaine, in prating, and swearing, and cursing. O if anie that is giuen vnto that horrible sinne, knew how deere and precious vse I am driven to make of Gods name, when in hellish torment, specially at, and after the making of water; I haue none other helpe in all the world, but to crie out, saying, O Lord, O God, O Iesu Christ, &c.

Whosoener you are that shall reade, or heare this, stay a little while, I pray you. Bethinke your selfe well, whether the time will not come, you know not how soone, wherein you shall be forced to call vpon God for present helpe? yea, you ought to call vpon him euery day, euery houre: for your life, and all that you haue, or hope to haue, is at his mercie. In the turning of a hand he can take all that is good from you, & turne you away into all manner

manner of miserie. Then if it stand
vpon his pleasure, what shall be-
come of you, and specially when you
are in aduersitie, or anguish, whether
you shall be relieved, yea, or no? fol-
low my counsell, keepe his name in
store, and by no meanes endure to
write, or speake it in anie idle fashi-
on, much lesse in swearing, and tea-
ring, and cursing, like a limme of
the deuill. What man is so mad, that
hauiug a most pretious restorative
able to cure him of anie disease, will
hurl it into the dust, sling it against
the walls, or tread it vnder his feet?
No, you would lay it most charily,
as a most speciall treasure, wherby
you may in time of neede helpe your
selfe or your friend. O then consider,
that of all restoratiues, the name of
God passes, and excels. For it is a so-
ueraigne remedie against all euils,
both of soule and bodie. Therefore
the Psalmist saith, *Psal. 124. 8.* Our
help is in the name of the Lord, who
made heauen and earth.

In few words, take this for cer-
taine

148 *The unburthening of*
taine; if you mean to haue helpe
in the name of God, vse it like
most precious restorative. Make not
an idle word of it, take it not in
vaine, least when you haue neede to
call vpon it; you call in vaine, be-
cause the Lord remembers that you
made a vaine idle word of his
name.

That euening, I did but walke a
little in my chamber, and it made
my water bloudie: what a miserable
state am I in?

Thursday morning, a matter that
I read gaue me occasion, to consider
of an offence which manie in Der-
bie lately tooke, by the leauing out
of the Crosse at the baptising of a
childe. True it is, that I neuer left
out that signe, nor euer will leaue it,
vntill the Church giue warrant.
Yet this I must needes confesse,

A manie people thinke that bap-
tisme is not perfect without the
signe of the Crosse. Yea more, they
thinke that there is some holy vertue
in it.

The iudgement of God is a great deepe. But the commanding will of God, is in his word yerie plaine. He would not haue poore people to beleue that holinesse is there to bee had, where it is not.

They which first deuised anie ceremony without ground of Gods word, how good soeuer their intent was, little knew what inconuenience would in processe of time grow thereupon.

Did you neuer see a house so full of smoke that a man might sooner haue bin stifled, & blinded than well warmed? That is Typhos superstition, that is the religion of manie rude people.

If anie say, it is to bee required that such people haue good instruction; I say againe, what instruction are they like to haue, whose guides are either vnable to instruct themselves, or suffered to bee otherwise impleied.

I once heard Bishop *Barlow* say that, touching higher places, which

250 *The unburthening of*
is too too generall, and extendeth,
in my simple obseruation, far further
than he intended it. His speech in
effect was thus;

The time was, that fit men were
sought for, but now there is not
such need; because manie proffer
themselues.

How it is in the higher region,
I know not. But in the lower it is
commonly thus. And so long as it
is thus, a foole may prophesie
that sound holinesse is not likely to
thriue.

In the afternoone my strangurie
was verie keene, my right foote bur-
ned with a painefull heat: yet, see the
goodnesse of God, still a way is made
that I may endure it; euen when I
am readie to crie out, because of
deadly torment. I am fully perswa-
ded, that had not this disease come
vpon mee, yea and preuailed more
and more, euen to the putting mee
quite out of all hope of a reeduerie,
I should neuer haue beene divorced
and separated from the loue of this
world

world. Notwithstanding all that is yet done, sinne cleaueth vnto my soule like birdlime. I haue a world of trouble within my selfe, to master the old settled rebellious thoughts of my heart, which are so sturdie, and so deuillish, specially one, my most naturall sinne, that were it not for the verie grace of God in Iesus Christ, I should bee quite out of all hope of subduing them. Let me come into companie, and there is such an vpror in mine heart, that whatsoeuer I can do, is all too little to keep it from breaking out into open rebellion against God. Whosoever being an old sinner, doth put himselfe into the continuall conscionable practice of repentance, he shall plainly perceiue the sinnes of his heart, to bee like vnto a companie of desperat rebels besieged in a castle; yeeld they will not, vntill they be famished out. They haue succour from the remembrance, and from corrupted imagination, from the outward senses, specially the eyes, and the eares: and
who

152 *The unburthening of*
who can say how full of temptations
the world is, temptations fitted to
work vpon the sight, and the hearing.
It is well worth obseruation, for any
man that knoweth white from
blacke, and sinne from grace, to mark
when hee comes in companie with
anie; how soone the seuerall wicked
corruptions, which are both in him,
and in the other, will conspire toge-
ther to betray them both, and to
make them sin against God, at least
in deale of idle talke. I cannot call
to minde that euer I was in compa-
nie with anie, and drawne into a
familiar communication, but that I
was also drawne into sinne. Yea, but
some will say, idle talke is a vermall
sinne (wherein they may plead Saint
Gregories authoritie in his dialogues,
lib. 4. cap. 39. and so make a purgato-
rie matter of it) and therefore
shall neuer bee called into question.
O how apt are wee to deceive our
selues! Doth not our Lord Iesus verie
plainely say these words? *Mat. 12.*
36. But I say vnto you, that euery idle

word that men shall speake, they shall
giue an account thereof in the day of
iudgement: v. 37. For by thy words thou
shalt be iustified, and by thy words thou
shalt be condemned.

If in the day of iudgement we shall
be tried, whether we be fit to be sa-
ued, or condemned euen by our
words, and if euery idle word shall
then bee brought in question, it
behooueth them that would be sa-
ued, to make more conscience of
their talke, than the prating practise
of this world affordeth.

Certainely old Nicholas Duns-
said verie truly,

Of much speaking, come manie evils,
specially three, the losse of consideration,
the dulling of deuotion, and the multi-
plying of sinne.

I haue time, and time perceiued
the truth of Dunses words in mine
owneselfe. Yea, euen in preaching
when I haue beene more word-full
than needes, (which such shallow
preachers as I am bee driuen to, for
lacke of matter, the more pitie, that

154 *The vnburthening of*
people (should bee fed with winde)
those three evils haue come vpon
mee.

It may bee asked, what counsell I
would out of my poore experience
giue vnto weake ministers? Vpon
my conscience in the sight of God
this I say; Some goe for ministers,
which are not capable of that know-
ledge which a minister of the Gos-
pell necessarily should haue.

The Parish where such a one is,
should wholly ioyne together, house-
holders, men-seruants, women-
seruants, and all that haue anie thing
in the world to giue, for the allow-
ing of him so much yearely main-
tenance to leaue the Ministrie, as
hee hath by continuing in it; yea
and for the assuring of it vnto
him for the tearme of his life. This
is much: but the saluation of a-
nie one soule in the parish, is much
more. And where an vnable Mini-
ster is, certainly manie a soule is in
great danger. If some should in love
of their Saluation, put themselves to
this

this charges, hee that hath title to
 giue the benefice, may put in such a
 nother: for it is too well knowne
 that manie Patrons (so they are cal-
 led that giue benefices) are verie
 corrupt, and haue no feeling of con-
 science in that businesse. O that they
 knew what a huge measure of Gods
 vengeance they put vpon themselves,
 and vpon their house? Sir, who so-
 euer you are, know this for a cer-
 taine, the Sonne of God hath a *Nisi*
prius against you, to bee tried at the
 great assizes of the world. Then
 shall come forth manie poore soules
 cast away by meanes of your corrup-
 tion, and they shall crie out vpon you
 before the face of God, Angels, and
 men, saying, O Lord, this is he that
 hath caused our damnation; for hee
 put vpon vs a man to bee our mini-
 ster that had not the grace of mini-
 stration in him.

I vndertake vpon mine vttermost
 perill, that if faithfull inquirie bee
 made, diuers such corruptions shall
 be found in Derbishier: ye gentle-

156 *The unburthening of*
sharing with the minister in things
dedicated vnto the Gospels mainte-
nance. O base! more base, and vile
than to robbe by the high way side,

Those Ministers which are capa-
ble of competent knowledge, but
yet haue it not, I would humbly in-
treat, that aboue all other businesse
whatsoever, they will giue them-
selues in the feare of God, most hun-
gerly and thirstily to studie for it.
Though I entred not into the mini-
sterie vntill the third yeare after I
was Batcheler of Art, which I con-
fesse was too too soone, and though
that leāned Colledge, so I dare say,
Emmanuel in *Cambridge*, did in such
fauourable manner approoue me, that
my grace to commence Master of
Arts was passed in the house before I
knew it, or thought of it, but I neuer
went to commence; yet was I glad,
God knowes, to toile my selfe night
and day; else that lowest degree of
sufficiencie, which by Gods mercie
I haue, I should neuer haue had. I
haue beene forced to renew my
know-

knowledge of logicke, the Art of vnderstanding, againe, and againe, and yet am farre short of perfection. He that is ignorant of this Art, I cannot deuise how he may bee an vnderstanding Minister. In the Latine tongue I was not verie perfect, yet somewhat readie. But to get a little smacke, in that learned language the Greeke, mine eies haue foregone much sleepe, and been made to smart verie often. Into the language of Chanaan, the Hebrew, I haue so little sight as may be; yet it cost me some labour & expence withall. By these pains I haue obtained, (God being merciful vnto me) this profit, I can make a shift to vnderstand manie learned Authors that haue written bookes verie helpfull for him which studieth Diuinitie. Thus I am onely able to abide the Churches triall, and to passe for a sufferable minister, if sanctification be not wanting. If anie vnable minister, being capable of knowledge, did but perceiue first his owne want, and

158 *The unburthening of*
then the comfort which my soule
takes in this lowest degree of abili-
tie, which thorough Gods great
mercie I haue attained vnto, hee
would enforce himselfe night and
day, to get knowledge, and so bee
quickely gone beyond mee. I would
with all mine heart that I being no
lesse able than I am (as sufferably I
cannot be) were in abilitie ministe-
riall the verie lowest of all the mi-
nisters in this Land. It grieues mee
to consider, that some are not only
vnable, which they shall finde to bee
miseric too much, but also, which is
much more miserable, confidently
perswaded of their sufficiencie.

I kept my selfe in some small mea-
sure of good order all that weeke,
much what by shunning vnnecessary
companion.

But my terrible disease increased
vpon me, and so tormented me, that
the foureteenth of *August*, being
Sabbath, by drinking much new
ale to ease my paine, I almost over-
threw my selfe, and was sore afraid
lest

lest I should haue failed in my ministrati^on. Yet see the admirable goodnesse of God! I preached in the forenoone, and in the afternoone went sicke, and sowning ripe into the pulpit, so that I betooke my selfe to the pleasure of God by way of preparation for some dismall successe; yea before I spake anie word, I secretly said thus vnto my Lord,

Blessed Lord God, make way for thine owne good pleasure, and glorie, and doe what thou wilt vnto me; spare me not: Yet I say againe, see the most wonderfull goodnesse of God! there were diuers of good iudgement, yea and a Preacher, who, I verily belecue, will say, they neuer heard mee preach more effectually, nor with a more constant voice; I must, & by Gods grace wil, knowing mine owne exceeding weakenesse, acknowledge it to bee a gracious fauour of God.

In the morning I being so sore pained, that I could not endure either to read that which I had pre-

160 *The unburthening of*

pared to preach, or to thinke vpon
it, did deuoutly promise vnto the
Lord, that in zeale of his glorie, I
would not faile to put my selfe vnto
open shame, for euerie sinne which I
should thenceforth openly commit
in word or deede. Yea, I said thus
much vnto him,

That open sinne which I shall
wittingly let passe, without o-
pen confession, doe thou neuer
forgiue.

I doe humbly craue aid of euerie
Christian which shall read, or heare
this. As my disease is verie torment-
ing, so my state is too too vncom-
fortable. *Eccles. 4. 10. Wo to him that
is alone, when hee falleth: for hee hath
not another to help him vp.*

I must sit, and endure my griefe
with silence. For to whom shall
I complaine? or what shall I ease my
selfe by complaining? The prouerbe
is not more old than true: Euerie
man is for himselfe, and God for all.
If the latter part held not verie
true, I were woe begone: for the

first

It is too true. But what aid doe I craue of the Reader, or hearer? I beseech you that euen for the loue of Christ, and Christianitie, you will verie earnestly, intreat our Lord God to be mercifull vnto me, and if it may possibly stand with his holy will, to grant mee ease of this irkesome torment. Amen. Amen.

That Sabbath day at night, I hauing somewhat more conscionably kept that Sabbath day than euer before, praised God thus;

O most mercifull Father, with all mine heart I humbly thanke thee for this verie little entrance into the way of saluation. Good Lord, my soule is yet wretchedly tangled in sinne. Free me for thy mercies sake, and humble mee to the verie vttermost that may bee, thorough Iesus Christ thine onely Sonne, my Lord and Sauour, Amen. Amen.

Then also I beganne to sing mine euening Psalm: which is not in double meeter, as that vnto whose tune I haue set it; because I nei-
ther

162 The unburthening of
ther had leasure, nor minde to be so
curious.

Mine evening Psalme, to the
tune of *All people that on
earth doe dwell.*



God that art most wonder.



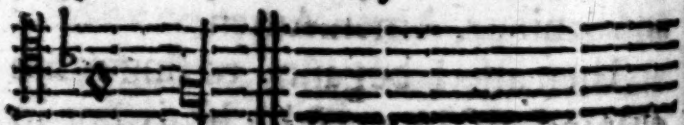
full, the fountaine of all blessed.



nesse, I most vnfit to sing to thee



yet needes thy mercie must



confesse.

Needes

Needes must I, for I am most bound,
therefore O Lord, I thee intreat,
For to prepare my heart and tongue,
thy mercies duely to repeat.

So soone as I into this world.
by birth was borne, thou causedst me
To be baptized in thy Name
in signe of my deliuerie.

Deliuerie from Sathans thrall,
and from the house of bondage hell,
That with thee, and with thy Christ.
in euerlasting blisse might dwell.

And when I was of age to learne,
thou didst acquaint me with thy grace,
Mouing mine heart to turne from sinne.
and thy saluation to embrace,

But I most foolishly did loue
this world, and gaue my selfe to sinne,
Deferring time from day to day,
and to repenr would not beginne.

Yet notwithstanding all my sinne,
and manifold iniquitie,

164 *The unburthening of*
Yea such most hainous wickednesse
as alwaies did for vengeance crie.

So great thy mercie was to mee,
that thou wouldst not my soule forsake,
But patiently didst vse all means,
to saue me from the burning lake.

And now at last with much adoe,
a little I am turn'd from sinne;
A little, verie small it is,
I doe repentance but beginne.

Yet Lord my soule doth trust, that thou
wilt small beginning not despise,
But grant me grace turning to thee
by smal degrees for to arise.

So be it O most gracious God,
bee it euen so for Christ his sake:
I doe beleene, therefore I speake,
thy child, I trust, thou wilt me make.

O Father, Sonne, and holy Ghost;
thou only God, and Lord of all,
Thy name be blessed euermore
of all thy creatures great and small.

Amen

Amen, Amen, Amen say I,
Gods name for euer blessed be:
O heauen, O earth, O creatures all,
say ye Amen, Amen with me,

I most heartily desire, that euerie
one that hath not more experience
in deuotion than I, will take this my
counsell;

Accustome your selfe to pray, and
to sing oftentimes vnto God: let
your praier, and song bee such mat-
ters as is fitting for one in your state
to speake vnto God, whether it bee
confession of sinnes, begging of par-
done, and cleanse ment from sin, or
thanksgiuing, &c. And that which
you speake vnto the Lord by way of
praying, or singing, let it not onely
be word of mouth, but lift vp the
thought of your heart, and thinke
euerie word directly vnto God, as
you would doe if you did see his glo-
rious maiestie with your bodily eies.
Be well assured, and stedfastly min-
ded that hee lookes full vpon you,
and marketh all your behauiour, yea,
and

166 *The unburthening of*
and aboue all things, taketh most
heedfull insight of your thought, and
affection : for longer than you sted-
fastly thinke vpon him, your words
in praier please him not, and vnlesse
your desire be verie earnest, hee will
not regard your petition. There-
fore enforce your minde to thinke
verie intendingly vpon God, and la-
bour to haue an hungrie and thirtie
desire of that which you pray for.
You see that I haue often set downe
the word, Amen ; yea, and sometime
doubled it : My reason is, because I
would be verie earnest, and effectua-
lly feruent in my desire. Our Sau-
our sheweth vs, how earnest and im-
portunate wee should bee in praying
vnto God : I pray you consider his
words.

*Luke 11. 5.--Which of you having a
friend, & shall go vnto him at mid-
night, and say vnto him, Friend,
lend mee three loanes :*

*6. For a friend of mine in his iourney is
come vnto me, and I haue nothing to
set before him.*

7. And

7. And hee from within shall answer,
and say, Trouble mee not, the doore is
now shut, and my children are with me
in bedde : I cannot rise and giue
thee.

8. I say vnto you, though he will not rise,
and giue him, because he is his friend;
yet because of his opportunitie he will
rise, and giue him so manie loanes as
he needeth.

Our Lords meaning is, that as ma-
nie a man in his necessitie will haue
no deniall, but is so importunately
earnest, that the partie to whom hee
maketh suit, hath no other way to
bee quiet, but onely by granting his
request; so ought wee to behaue our
selues in praier to God, most vehe-
mently crying vnto him for mercie,
and euer and anone praying againe
and againe, as Christ himselfe did in
the garden, not ceasing vntill he doe,
as certainly he will, shew himselfe
verie mercifull vnto vs.

If we ought to pray so earnestly,
and so often, woe is my heart for ma-
nie a poore soule, that seldome or
neuer

neuer praieth, but when hee is laid downe in his bed : and then saith his *Pateroster*, and *Creede*, betweene sleeping and waking ; making none other reckoning but this, that the verie bare saying of those things, serueth the turne. Surely, it is Poperie that hath brought the world to this senselesse state, by teaching folk to pray in an vknown tongue, & to say praiers by set number and tale, as folke buie and sell apples and pears.

When I was a child, I now & then lay with some elder bodie, who being in bed, would beginne to say the Lords praier, and by and by slumber, then awake, and beginne againe, and presently fall asleepe againe. If this be true, as I take the Lord God to witnesse that verie true it is, what doth it shew ? Surely this, that the common sort of people runne snuggling all day after their worldly businesse, and then at night kennell vp themselues like so many bruit beasts, little or neuer a whit minding that which they should principally intend,

tend, their conuersion from sinne,
and their reasonable vnderstanding,
seruing of God, in all that they think,
say, or do.

Whosoeuer is in this slumbering
state, I beseech you that for Gods
sake, you wil awaken your soule, and
doe as the Lord Iesus willeth you;
*Matth. 6. 33. Seeke yee first the king-
dome of God, and his righteousnesse, and
then all other necessities shall bee added
vnto you.*

The things of this world, are
like vnto the vantage which manie
times is giuen into a bargain. There-
fore let your chiefe care be to make
sure your saluation, and then your
good heauenly father will not suf-
fer you to lacke anie thing that is
good for you. O I pray you belecue
it, and build vpon it; for hee hath gi-
uen his word and promise: Heare
him what he saith, *Heb. 13. 5. I will
not leaue thee, nor forsake thee.*

Accustome your selues, as I said
before, to pray often and earnestly
vnto God, and by the grace of Iesus
Christ,

Christ, you shall finde that hee will most graciously and kindly acquaint himselfe with your soule. O then, you will remember these my words; & say, Now Gods blessing light vpon that same poor Minister, which gaue me this counsell: I would not that I had missed it for all that this whole world is worth: yea, you will most heartily praise the Lord God, that it pleased him, by so simple a man as I am, to set you into the way of vntterable blessednesse.

By no meanes suffer your private praiers to bee heard of others: for then it is a hundred to one, that the deuill, and the priuie pride of your owne heart, will marre all, and make your deuotions loathsome in the sight of God. If you bee an house-keeper, and haue a wife, or anie childe, or seruant, vse to pray together with them daily, vnlesse you meane to make them heathen people, such as haue none acquaintance with God. This matter is so farre out of request, that manie will laugh them

a loaden Conscience. 171

them to scorne which pray with
their household: whereby a man of
anie vnderstanding, may consider
into what a wretched state the world
is come.

Now Christian soule whosoever
you are, the grace and mercie of
God bee with you for euer. Thus
much I am exceedingly desirous to
haue printed before I die. If God
vouchsafe to giue anie increase of
life and grace, you may be sure, that
I will doe what I can to acquaint
you with it. The will of God bee
done, and blessed be his Name for e-
uer more. Amen.

FINIS.